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North Indian Notes and Queries:

A MONTHLY PERIODICAL,

DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPLE.

EDITED BY

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(The references are to the Notes.)

POPULAR RELIGION.

1. **Kumaun — Religious Suicides.**—In the rear of Kedár is the Himálaya peak of Mahapanth, celebrated in Hindú Mythology as the point at which the Pándavas devoted themselves, and from whence they were taken up to heaven. A similar blessing will, it is believed, be conferred on every virtuous and pious person who may reach the peak, or perish on the way. From 20 to 25 votaries annually sacrifice themselves in the attempt to ascent the Mahapanth or "great way," or by throwing themselves over a precipice called Bhairava Jhamp in the neighbourhood. By suicide at the latter spot the votary expects to have realized in his future state that object and wish for which he expressly devotes himself. These suicides are chiefly from Gujarat and Bengal, and commonly leave their homes for the avowed purpose of proceeding to Mahapanth, and such sacrifices by hill people are rare: it may therefore be reasonably presumed that they are not occasioned by the influence or suggestion of the priests and attendants of the temple.—*G. W. Traill : Statistical Sketch of Kumaun, edited by J. H. Batten, p.* 58.

[The practice has been prohibited by the British Government, and is not now encouraged by the priests; and shorn of the eclát and splendour of the procession and music, which in former days accompanied the victims to the fatal leap, there is little attraction left to induce others to imitate them. A second form of self-immolation obtained in former days when fanatics wandered up the snowy slopes, until overcome by cold and exhaustion they lay down and slept the sleep which knows no waking. It is difficult to say if this practice still continues. So many die from want, disease and the fatigue incidental to a journey of such length and hardship, without any intention of deliberately offering up themselves as a sacrifice to the deity, that we may well demand some further evidence before the statement that the practice described as common can be accepted as proved.—*E. T. Atkinson : Himálayan Gazetteer, Vol. II., p.* 773, *sq.*]

2. **Jaunpur—The Shrine of Kerarbir.**—When the great Rámchandra reigned in Ajudhya, there dwelt in the nook of the Gomati, where Jaunpur now stands, the giant demon Kerár. And whereas the highways were unsafe by reason of his violence, Rámchandra in person marched against him, and having vanquished him in single conflict, left the giant's trunk lying as a memorial and a warning, but flung his limbs and head to the corners of heaven. Yet over the trunk the demon's followers built a temple, there paying divine honours to their lost lord. The story may represent the contest

between the Aryan invader and the Bhars. Firoz found a temple dedicated to Kerárbír within the lands of the village of Kerára. The Hindús named the new fort Kerárkot, and the ground adjoining to the north is still known as muhalla Kerára. An equally probable interpretation of the myth is, that Kerár names not a single hero, but a clan of Bhars. Elliot names Kerár as a still existing Bhar State. Kerákat, the eastern pargana of Jaunpur, may be derived in the same way. Still under the southern wall of the fort is the shrine of Kerárbír, partly covered by the stones of the fallen wall, but still the scene of worship, whose offerings are supposed to be some Rs. 20 or Rs. 25 per month—a sum probably doubled after the failure of the first mine which was to blow up that corner of the fort; for, somewhat to the annoyance of the Engineer, the natives said that Kerár was stronger than the English powder. The object worshipped is a large stone, bearing a rude resemblance to the upper part of a human trunk, smeared thickly with turmeric and the like, so that it is impossible to see what kind of stone it may be.—*Calcutta Review*, *Vol. XLI*, *p.* 116.

[For Kerár or Karárbír, see *Cunningham : Archæological Reports, Vol. XI., p.* 103 *ff.*—ED.]

3. **Ponkai Diwana or the White Ant Madman.**—His tomb is at Sunárgáon. He was called the "White Ant Madman" because he sat for twelve years in the forest, so absorbed in his devotions that he was unconscious of the lapse of time. When found, he had to be dug out of the mound the white ants (*ponka*) raised round him and which reached to his neck. The same story is told of Valmíki, the sage, and others.—*Cunningham : Archæological Reports, Vol. XV., p.* 142.

4. **A Satti Pillar—Khalari Mata.**—At Khalári, in Raipur District, Central Provinces, is a satti pillar worshipped under the name of Khalári Máta. Legend says that Khalári Máta often assumes a female human form and goes to the adjacent fairs, carrying vegetables for sale: whoever asks any gift from her receives it. A young man once returning from a fair was overtaken by a strange woman on the road, who said she was going to see her sister. She desired him to go in front and she would follow. Not wishing to allow a beautiful young woman to travel alone at night, he hid himself among some bushes: presently he heard a great jingling noise and saw a four-armed woman go up the steep bare hill and disappear: this was Khalári Máta herself.—*Archæological Reports, Vol. VII., p.* 158.

5. **Benares—Dog Worship.**—(Para. 723, Vol. I). The wall on either side of the door leading into the enclosure of the temple is decorated with paintings. On the right is a large figure of Bhaironnáth or Bhairon depicted in a deep blue colour approaching to black, and behind him is the figure of a dog intended for him to ride on. This animal is called his vehicle (*váhana*), and in the neighbourhood of the temple the sweetmeat-seller makes small images of a dog in sugar which the worshippers purchase and present to Bhaironnáth as an offering. On the left side of the doorway is a larger figure of a dog, and above it are ten small paintings representing the ten incarnations of Vishnu. Dogs are permitted to enter the interior of his temple, which is owing doubtless to the circumstance of his having selected the dog as his vehicle, but they are not permitted to enter other temples.—*Calcutta Review, Vol. XL., p.* 274.

6. **Bengal — Domestic Worship of Lakshmi, the Goddess of Prosperity.**—On the full moon immediately following the Durga Púja the festival of Lakshmi is held. In every Hindú house a basket, which serves as a measure of corn, is set up as the representative of prosperity, and worshipped. This basket, or corn measure, is filled with paddy, encircled with a garland of flowers, and covered with a piece of cloth. In some houses, however, an image of the goddess, seated on a lotus, is worshipped. In every house one or two persons sit up the whole night, for it is believed that in some part of the night Lakshmi comes and blesses those who are awake. Before their vigil they drink a little cocoanut juice. The watchers spend the night playing at cards, chess, &c. Negligence in watching is believed to bring misfortune on the family.—*Calcutta Review, Vol. XVIII., p.* 60.

7. **Sirsa — Chamars — Their Worship and Customs.**—The Chamárs have no special deity of their own, but worship the ordinary Hindú gods, and make pilgrimages to shrines commonly held sacred, such as those of Rámdeo Gusáín of Rúnícha in the Bágár; Mairi-ká Pír or Gúga Pír, not far from Sirsa, in Bikánír territory; Masáni of Gurgaon; Debi of Nagarkot, near Kangra, and Bhairon of Ahror, near Rewári. Their marriage ceremonies are performed under the guidance of the Gurra or Chamarwa Bráhmans by the ordinary Hindú form of walking round the sacred fire. It is worthy of note that among the Chamárs the dead are either burnt or buried as is most convenient. Towards Bikánír it is more usual to bury the dead: towards the Punjáb both customs are common, even in the same family. In either case the relics (*phúl*) are taken to the sacred Ganges, *i.e.*, the ashes, if the corpse was burnt; the nails, if it was buried. They say they have no belief in transmigration, but believe the good are happy after death in heaven (*sarg*), and the bad are wretched in hell

(*narak*). At funerals the women remain at home and weep, while the men go out with the corpse, mourning somewhat as follows:—*Túhí hai; tainné paidá kiyá, aur tainné márliyá.* "Thou alone art: thou madest and thou hast struck down."—*J. Wilson: Settlement Report, p.* 140.

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8. The Saints Shah Wilayat and Salim Chishti — A Miracle. — Salím Chishti once came to visit Sháh Wilayat at Agra. The stone seat in front of the mosque of the latter was large enough to accommodate only one person, but when Salím Chishti sat on it, its length was miraculously doubled.—*Cunningham: Archæological Reports, Vol. IV., p.* 175.

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9. Bengal—Worship of the Snake Goddess Manasa.—Mothers implore the favour of Manasa to save their children from snake-bite. On one of the last days of Shrábana (August), women may be seen coming out of a village with vessels in their hands containing a composition of rice, sugar and milk. They go to a tank, and there make the offering, which they consume themselves. In towns, where the women cannot go out, this ceremony, known as Banbhojan (jungle feeding), takes place in the house.—*Calcutta Review, Vol. XVIII., p.* 56.

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10. Benares—An Account of the Worship of the Panchon Pir.—This is an attempt to record a few of the special features of the worship of Pánchon Pír so far as they are current in the districts of Benares and Mirzapur. It is no portion of my present endeavour either to discuss the general tenets of the religion or to express any opinion on its characteristics outside those districts, or to criticise from the standpoint of history or theology the correctness of a single doctrine. This memorandum merely reproduces ceremonies performed, and beliefs expressed, by unlettered villagers in my view and hearing. Pánchon Pír originally represented the quintette of sainted heroes revered by Shía Musalmáns, but degraded into practical idolatry, in which the lower classes, both of Hindús and Musalmáns, participate. The worship illustrates two principles:—

(1).—From the Musalmán standpoint, the tendency of Shía doctrines, amongst the ignorant, to degenerate into idolatry, as illustrated by the cognate instance of the Muharram.

(2).—From the Hindú standpoint, the tendency of low-castes to engraft on the Hindú pantheon any principle, however inconsistent, which appeals to the feelings, especially of terror.

The precise origin of the worship is obscure. The current theories are two:—

(1).—That low-caste converts to Islám themselves degraded its purer doctrines into a species of more intelligible idolatry.

(2).—That the Hindús, under the influence of terror, deified certain of the earlier Musalmán conquerors into whose worship the low-caste converts, never wholly emancipated from idolatry, relapsed by an easy passage.

For reasons beyond the compass of a mere memorandum, I incline to the second opinion; but, whichever be correct, the feature of principal interest is undisputed, that, even among Hindú disciples, the Musalmán origin of the worship is never for a moment forgotten. Thus villagers speak of the quintette as the Musalmán deities (Musalmání deotár), and, without exception, have the ceremonies performed by Musalmán drummers (daffálí), who constitute a professional and hereditary priesthood. In several instances I have discovered daffálís, who profess to be the strictest Sunnís, disavowing all sympathy with the mummeries which they practise for a livelihood.—*R. Greeven.*

[Mr. Greeven's very elaborate account of an obscure form of local religion will be continued in future numbers.—ED.]

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11. Punjab — Small-pox observances.— Among the lower classes of Muhammadans, as among Hindús, it is customary to worship the small-pox under the name of Deví Máta. When the child falls ill no one is allowed to enter the house, especially if he have bathed, washed or combed his hair, and if any one does come in he is made to burn *harmal* at the door. Should a thunderstorm come on before the pox have fully come out, the sound is not allowed to enter the sick child's ear. Copper plates and utensils are violently beaten to drown the roar of the thunder. For six or seven days, when the disease is at its height, the child is fed with raisins covered with silver leaf. When the pox has fully developed, it is believed that Deví Máta has come. When the disease has abated a little and the sores have become dry, a little water is thrown over the body of the child. In the Punjab this is called "giving the *phoa* or drop." The parents then send for kettle-drummers and Mirásís to make a procession to the shrine of Deví. The musicians march in front beating the drums and followed by all the relations—men, women, and children, carrying the sick child dressed in saffron coloured clothes. A man goes in advance with a bunch of green grass in his hands, from which he sprinkles a mixture of milk and water. In this way they visit some fig tree or other shrine of Deví, to

which they tie red ribbons, and which they besmear with red lead and paint, and besprinkle with curds.—*From the Yádgár-i-Chishti of Maulavi Núr Ahmad Chishti.*

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12. **Gya—A Sacred Well—The Kols.**—In the village of Lakhaipur is an ancient fort containing a sacred well, now dug, in which a Kol-queen and her handmaidens are said to have drowned themselves to preserve their honour, when the stronghold was conquered by the troops of the Tekárí Ráj.—*G. A. Grierson.*

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13. **Deothan Festival — Worship of Sugar-cane Mills.**—This evening (12th November, 1891,) is the feast of the Deothán or Dithwan, the 11th of the light fortnight of Kátik. All the people round have put lights on their stone sugar mills. This is apparently done because in Hindú belief on this day opens the sugarcane harvest: though, as a matter of fact, the pressing of the cane will not begin for nearly two months.—*W. Crooke: Mirzapur.*

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14. **Munna Shah Darvesh — Legend of.**—In his tomb at Sunárgáon the inscription is thickly coated with whitewash to the depth of nearly two inches, which were laid on the stone in the following singular belief. Whenever a theft occurred, the person who had been robbed applied a coat of whitewash to the holy stone, when not only was the thief discovered, but the stolen property was recovered. — *Cunningham: Archæological Reports, Vol. XV., p.* 141.

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15. **N.-W. P. — Worship of deceased Wife.**—*Sáwatia dah* (co-wife's envy) is a saying proverbial of envy of the deepest dye. The deceased wife of a Hindú, in these Provinces, is so much feared by his living wife that the latter, in order to propitiate the spirit of the former, always wears, on her neck, an image of the deceased, engraven on a piece of round gold, silver or copper, shaped into an ornament and fastened with a string. On occasions of joy in the family, such as births and marriages, the living wife does not put on new clothes and glass bracelets unless they have been placed before the image of the deceased, made of a new piece of cloth, dyed with turmeric, as an offering. It is considered that this offering appeases the wrath of the deceased; for it makes her think that her co-wife considers herself subordinate to her, and uses only ornaments and clothes that have been cast off after their spiritual use by her in the midst of the offering.—*Sanwal Singh.*

16. **Farrukhabad — Sunday bathing in the Ganges.** — On the Cawnpore border the people make a practice of going to the Ganges to bathe on Sunday whenever their business permits them. Is Sunday similarly observed elsewhere?—*A. W. Trethewy.*

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17. **Khonds—Worship of the Rain-god.**—Among a people who depend so much on regular and copious supplies of rain, it is not to be wondered at that there should be a god of rain. When there is a failure of this fructifying element, a whole tribe generally meets to invoke the deity. Quarrels are now forgotten or suspended. All go forth—men, women and children—accompanied by the loudest music—the men shouting and capering madly in the circles—to seek the god of showers at some old appointed tree or rock. While some keep up the dance without intermission, others strip and cook the victims, which are bullocks, sheep and hogs, and which are sacrificed with invocations by the priest.—*Capt. Macpherson's Report, quoted in Calcutta Review, Vol. V., p.* 56.

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18. **A Song recited by a Bhat at Mirzapur.** (Translated by Bábu Bhán Pratáp Tiwárí).—

Bádar to upchár kiyo man mohan chháyé,
Raheo Sakhi wá darwa darbár men,
Wá darbár men niyáo nahín birha tan dáhat hai birhádai.
Hár dar mohin apár bháyo, ab kaísí tajún ur láj kí chádar?
Chádar láj kí kaísí tajún mohin kádar kinho Asárh ko bádar.

The gathering of the clouds is wearisome to me. O friend, my beloved has taken up his abode at the door of my rival. In that court there is no justice, and separation from him burns my frame. It is hard for me to see him at her door. How can I give up the sheet which covers my shame. I cannot abandon the sheet of my shame. The clouds of Asárh have made me a coward.

[This is a series of puns:—Bádar = cloud; kádar = cowardly; wá dar = that door; wá darbár = in that court.—Ed.]

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19. **Pillar of Asoka—Legend of Bhimsen.**—The usual story is told by the Tarui Thúrus of the new Asoka pillar discovered north of Betiya, that it is the walking stick of Bhímsen—*Archæological Reports, Vol. XXII., p.* 53.

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20. **Cow's flesh—Influence of—Sacred Tank.**—There is a tank at Pandua, near Calcutta, which is said to have been a very powerfully fortified place. The tank had the power of restoring to life the soldiers that were killed, but by stratagem a piece of cow's flesh was thrown into it which removed its power.—*Calcutta Review, Vol. XXI., p.* 182.

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21. **Karnal — Funeral Ceremonies.** — (Continued from para. 1124, Vol. I). If the burning was performed on the bank of the Jumna, water is thrown on the ashes: if in the Kurukshetra, the bones are thrown into one of the sacred tanks, and all is over. Otherwise on the third day the knuckle bones and other small fragments of bone (*phúl*) are collected. If they can be taken to the Ganges at once, well and good: if not they are buried in the jungle. But they must not be brought into the village in any case: and whenever once ready to be taken to the Ganges, they must not be put down anywhere, but must always be hung up till finally thrown by a Bráhman into the stream. Their bearer, who must be either a relation, or a Bráhman, or a Jhínwar (Kahár), must sleep on the ground, and not on a bed, on his way to the Ganges. After the death a jar (*ghara*) of water with a hole in the bottom, stuffed with *dúb* grass so that water will drip from it, is hung in a *pípal* tree: and the water is filled and a lamp lighted daily for eleven days.—*Settlement Report, p.* 137.

(To be continued.)

22. **Karnal — Death Ceremonies.**—(Continued from para. 21). There are no particular ceremonies observed at the death of a Musalmán, who is, of course, buried with his feet to the south. Gusáíns and Jogís are buried sitting up in salt, and used to be buried alive before our rule. Their graves are called *samádh*. Baírágis are burned, and in the case of an abbot (*mahant*) a *samádh* is erected over some of his bones. Chamárs are burnt; while sweepers are buried upside down (*múndha*). The disembodied spirit, while on its travels, is called *pret*, and remains in this state for one year, making twelve monthly stages. For the first twelve days after death a lamp is kept lit, and a bowl of water with a hole in the bottom for it to drop from, kept full in a *pípal* tree for the use of the spirit. At the end of each month the son gives his family priest the "monthly jar" (*ghara*), which consists of uncooked food (*sídha*) for two meals, a jar (*ghara*) of water, a towel, an umbrella, and a pair of wooden shoes (*kharáun*) used where the impure leather is objectionable. At the first anniversary of the death (*barsaurhi*) he gives the Bráhman a bedstead and bedding, a complete suit of clothes, some vessels, and such other parts of a complete outfit as he can afford. This is called *sajja*. He also gives him a cow with a calf at foot, and some rupees in water.—*Settlement Report, p.* 137.

23. **Punjab Ornaments in the Market.**—Ornaments are *pawned* to *sarráfs* and *sunárs*, who will advance on them an amount equal to about 25 per cent. less than their value. A *sarráf* is said to charge interest on the amount of 8 annas or 1 per cent. a month, and a *sunár* will charge even more. It is generally a wise precaution to get a written description of the article pawned from the goldsmith along with his bare acknowledgment. Actual money-lending on security, other than that of ornaments, is not usually part of a *sunár's* regular business; and it is rather the exception to find a *sunár* a professional money-lender.

I am not aware whether the *sunár* ever lends ready-made jewellery, except perhaps the *mukat* or *bridegroom's tiára*, of which he will often have a few in stock. A *sarráf* apparently does lend ready-made jewellery, and he will also lend vessels of gold and silver for festive purposes. Among the women themselves it is a very common practice to borrow jewellery from one's neighbours for special occasions. In some cities the wives of munshís and clerks and persons in good station make a very good thing out of the lending of their ornaments, charging their poorer neighbours very stiff interest, Re. 1-9 or even Rs. 3-2 per mensem. The ordinary rate of hire in Kulu is 2 annas a rupee per annum, and the charge is there known usually as "*gosha*." The lending of ornaments is, however, done sometimes with little or no precautions; and occasionally unscrupulous persons decamp after collecting large amounts in this way.

24. **Mirzapur—Ratification of Contracts.**—The Korwas when they make a contract shake hands over it and say "we are agreed." When they sell cattle the purchaser puts his hand on the beast's back, and this is understood to close the bargain. The Majhwárs have the same rule: and this is the case with all the allied tribes.—*W. Crooke.*

25. **Khasia Hills — Customs of the People — Succession in the Female Line — Marriage—Divorce.**—Cattle and goats are frequently seen, but they are kept almost exclusively for food or sacrifice or for their manure. Milk is taken by the Khasias in no shape [see Vol. I, para. 441], nor are the cattle used for husbandry. Many of the Khasia customs are remarkable, and foremost among them, distinguishing them at least from any of their neighbours, is the strange though not altogether unique law, which, entirely excluding the direct line, transfers the inheritance to the sister's children. This rule obtains universally: so that a Raja's son may be a common peasant, while his nephew succeeds to the dignity and property, whatever it may be. This usage is no doubt a consequence of the laxity of the marriage tie, which indeed can hardly be called marriage at all. The house and goods are the

property of the wife to whom the husband pays perhaps only occasional visits. Mutual consent and the exchange of five cowries dissolve the tie. The children and the property remain with the wife.—*Calcutta Review, Vol. XXXVIII., p.* 278.

[For the question of succession in the female line, see Sir J. Lubbock's *Origin of Civilisation, p.* 145, *sq.*—ED.]

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26. **The future of Gold and Silver Ornaments.**—The use of ornaments appears in this country so universal, and to most minds so excessive, that the subject has attracted some attention from a social point of view. The Punjábí is probably as profuse in ornamentation as the native of any other part of the plains of India; foreigners in this Province at any rate, such as Parsis, Bangálís and the like, are far more sparing than the native Punjábí in the ornamentation of themselves and their wives. The actual amount of potential wealth that the native locks up in jewellery is something beyond conception. Europeans in dealing with the subject are far more inclined to under than to over-value the amount of ornaments which a native family, in whatever rank of life, possesses. And yet every day in large civil cases, in suits for dower, in dealing with Wards' estates, in cases of elopements, thefts, burglaries, murders and a thousand other ways, Civil Officers are constantly being confronted with this enormous mass of wealth lying in the coffers of the people. A competent authority guesses that in Amritsar City alone there are jewels to the value of two million pounds sterling. In Kulu the ornaments are estimated at a lakh-and-a-half; and the gold and silver attached to *deotas* at 3 lakhs. The Jullundur estimate is 4 lakhs, which is probably below the mark; that of Montgomery—50 lakhs—is possibly above it. In Jhelum two-fifths of the wealth of the district is said to be in ornaments. If we estimate the existing ornaments at twelve times the annual outturn, those of the Gurgáon district must be valued at over ten lakhs. In Dera-Ismail-Khan, at 5 rupees to each woman, the ornaments of the district must exceed ten lakhs in value; and we should probably add two lakhs to this estimate for the ornaments in the families of the Nawábs and other Raïses. In Kohát, again, (probably one of the poorest districts of the Province in this respect,) the estimate is taken at Rs. 800 for each Hindú family, and Rs. 10 for each Musalmán family, and a lakh in aggregate for the Nawáb and other Raïses, making a total for the district of 75 lakhs. This estimate is doubtless an exaggeration, but even a more exact calculation would probably surprise us in its results. These isolated instances will serve better than any formal estimate to show the extent to which the system is carried in the Province.

27. **South Mirzapur—Birth Ceremonies—Bhuiyas.**—There is not much difference in the ceremonial as compared with that of the allied tribes. The umbilical cord after being cut is buried in the room in which the woman was delivered, and a fire is kept burning over the spot where it was buried for five days. No one goes into the room for five days except the Çhamárín and the woman's mother-in-law. They look after her wants. A piece of iron is hung on the door to keep out bhúts. On the sixth day the woman bathes, and she and all the women of the house have their nails cut by the barber and dyed with henna. All the near clansmen also shave: and the men and women of the household have their clothes washed. The woman's sister plasters the house in which the woman was delivered, and receives a present from the father for her trouble. That day the mother rejoins the family. They have no twelfth-day ceremony. The child is not allowed to touch salt for six months if a boy, and five, if a girl. On that day the clansmen are fed on rice and pulse, goat's flesh and liquor. Hog's flesh is prohibited on this occasion. If a Bráhman happens to be present they give him a couple of annas and he selects the child's name. If there is no Bráhman the oldest male member of the family does it.—*W. Crooke.*

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28. **Mirzapur—Rules of appointing Local Priests.**—The Korwas have no Baigas in their tribe. They appoint their Baigas from the Parahiya tribe or Bhuiyárs. The office is always hereditary. The priests of the Majhwárs are called Patári. This office is also hereditary. The Ghasiyas have no priest of any kind. They do all their religious business themselves. The same is the case with the Bhuiyárs. The Kharwárs keep a Baiga whose office is hereditary to look after the local gods, but for domestic ceremonies they employ a Bráhman Parohit, who passes on his functions to his son. The Pankas do not employ any priests: the same is the case with the Bhuiyas who, however, sometimes call in any Bráhman they can get.—*W. Crooke.*

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29. **Gold-finding in the Punjab.**—(Continued from para. 1165, Vol. I). The total amount of gold found in the Province is, it is hardly necessary to say, quite insignificant. The gold resulting from one washing in Peshàwar is stated to be between one and two *máshás;* and in Kángra four to five annas worth of gold dust is all that can be extracted in a day. The return for the season in Pesháwar and Kohát is said to average ten *tolás* a day. The profit to be made from the industry is equally insignificant. In Umballa eight annas is the most a man can make in a day even when he is successful in finding his gold. In Pesháwar

the goldwashers make from three annas to one rupee, or on an average about six annas a day, per man; but in 1875 the average was reported to be from two to four annas a day, and two annas a day is really as much as the washer expects. The river gold of Umballa is held to be first class, but that of the Indus is inferior and sells in the Pesháwar and Kohát markets for only Rs. 14 to 16 a *tolá*.

The owner of a tray on the Indus, when he is separate from the workmen, may in Pesháwar take the gold from the workmen at Rs. 2 below the Pesháwar price; in Kohát he gets Rs. 4 for each *tolá* extracted. The farmer's gross annual profits are in Kohát estimated at Rs. 40 a tray, and his net profits, after deducting advances, price of gold, etc., at Rs. 29 a tray. The proprietors of the soil, too, in some places in Pesháwar, get Re. 1 a tray; in Zarobi they get Rs. 2, and in other villages at various rates. At Hund the Khán takes one *ratti* per diem per tray. In Bannu the gold is delivered at a fixed price to a farmer, while the proprietors get a fixed proportion of the proceeds.

The Government does not tax the washings in Kángra, Hoshiárpur, Hazára, Bannu or Pesháwar. In Umballa the monopoly for the Seeswán and Manimájra is sold annually; the average return for the last three years has been Rs. 14 on the former and Rs. 103 on the latter nadi. In the Jhelum Tahsíl cradles are assessed at Rs. 2-8 each; in Chakwál at Rs. 5; and in Talagang at Rs. 2-4 to Rs. 3. The number of cradles last year in the above three Jhelum Tahsíls was, respectively, 83, 24 and 33. In Ráwalpindi the ordinary system is for licenses to be given to the workers, the rate at Makhad being Rs. 5 a license, and in the other villages Rs. 2. The average results for the three years ending 1888 was Rs. 206. In 1889-90 the gold-washing of the Attock and Sohán was leased for Rs. 916. In Kohát Government takes Rs. 6 a tray, of which, in jágír villages, three quarters go to the jágírdár. The average yield for the last five years in Bannu is Rs. 139.

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30. **Kumaun — Bhotiyas — Death Ceremonies.**—The Bhotiyas universally burn their dead: in Darma this ceremony is performed in the month of Kártik only; the bodies of those who die intermediately are committed temporarily to the earth, and at the appointed season the remains are taken up and burnt. — *G. W. Traill: Statistical Report on the Bhotiya Mahals of Kumaun, p.* 85, *sq.*

[Can any one quote other instances of this very curious practice?—Ed.]

31. **South Mirzapur — Bhuiyars — Birth Ceremonies.**—When a woman is in her menses, for five days she goes in and out by the back door of the house and does not use the front door. After birth she does not use the men's doorway for a month. During the menses for five days and after delivery for a month, the woman is not allowed to touch the thatch of the house. Hence when she goes in and out she has to crawl on her hands and knees to avoid touching the roof. They do not call in a Chamárin to cut the cord. Her grandmother or aunt cuts the cord with a knife. If they are not there some other more distant relation in the same line does this. For cutting the cord the fee in the case of a boy is four annas, and for a girl two annas. The woman does not touch the house-vessels for a month after delivery. She does not sleep on a bed, but on the ground for the same period. During the woman's menses some other woman or the father does the cooking. There is no trace of the couvade. Ghosts are liable to attack the child for a month, so they keep a sickle on its bed, and every night sprinkle ashes at the door of the delivery-room to keep off bhúts and churels. The child is fed with grain on that day, and on this day the child's maternal uncle (*mámu*), or the father's nephew on the female side (*bhánja*), selects its name. This is possibly a relic of the matriarchate. Whoever names the child, if it be a boy, hangs round its neck some *harwa* seeds: and if it be a girl gives a small present of cloth. No feast is held: only the family are fed on that day. The only feast is on the expiry of a month when the woman rejoins her family.—*W. Crooke.*

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32. **Punjab—Different kinds of Gold.**—*Russian* gold is also imported largely in the shape of five-rouble pieces, known as *bittís*. It is said that 150 of these enter Amritsar every day: and the *bitti* as there known is 6½ *máshás* in weight and is valued at Rs. 12-4. They are found in Jhang, Ráwalpindi and doubtless in other districts also. In Shahpur the term *bitti* is apparently applied to English sovereigns and half-sovereigns.

Gold dust is generally known as *gori*, and will be found in the Jhelum and Ráwalpindi markets, in the latter of which it is also known as "*drúnwála*," from *drún* or cradle used by goldwashers. Yárkandi dust is sold in Kulu, and in Lahore it fetches the low price of Rs. 12 to Rs. 20 a *tolá*. Bokháran dust, however, is quoted at the same figure in Lahore, and in Mooltan it fetches Rs. 20 or Rs. 21. Pesháwar gold dust is worth Rs. 22 a *tolá*, but before reaching the goldsmiths it is further purified, losing 4 *rattís* in the *tolá*, and it is sold in Pesháwar for Rs. 23-2 a *tolá*. The gold dust is, in Pesháwar at least, generally melted and made into sticks before being sold in the

market. A gold known as "*Júlá Bokhára*" will be found in Gurdáspur, where it is said to be obtainable only from certain old Sikh families.

33. **Karnal—Tribal Organization.**—(Continued from para. 1129, Vol. I). But it is not only by fictitious relationship that strangers have obtained admission into *thapas*. In some cases the pressure of the troublous times which were so frequent in former days have induced two weak groups of adjoining villages to unite for common defence. And still more frequently, people settled originally as cultivators have, by the lapse of time or by the dying out of the original owners, acquired proprietary rights. Village boundaries were before our time by no means so well defined as they are now, as is shown by the boundaries often zig-zagging in and out of adjoining fields held by different villagers, and by contiguous villages sometimes having their lands intermixed. Boundaries where they lay in uncultivated land held by villagers of the same tribe were probably almost unknown: for even now the cattle graze in such cases almost independent of them.—*Karnál Settlement Report, p.* 75.

(To be continued.)

34. **South Mirzapur—Aborigines—Rules for placing Furniture, &c., in the House.**—The Korwas always build their houses with the door facing the north. To build it facing south is dangerous. They have no rule about laying their beds in any particular direction. The cook-house is built to the south of the dwelling-house with its door to the north. They have no rules as to the position of the other furniture and effects. They take most care of the axe (*kulhári*) and digging spade (*kantha*). They have no articles which they guard with superstitious care. The Majhwárs build the house facing south and the cook-house south of that. They consider the cook-house the abode of the family godlings. The grain-house is built east of the dwelling-house: the place for sitting and entertaining guests is to the west: the cow-house is built to the north of the family-house. They never put a bed with its head to the north. The property they treat with most respect is the cow. When the Ghasiyas build a house, its greatest length is east and west. The cook-house is south with the door to the north. Near the fire-place in this house the worship of the bridegroom-godling, Dulha Deo and Dulhin Deo, is conducted. Here also the ancestral spirits (*pitr*) are worshipped. The cow-house is north of the homestead. There is no special rule about the other parts of the house. The Bhuiyárs build the cook-house south of the homestead facing north; the fire-place should face east. Grain is kept in the same house. As far as possible, the cow-house should be north of the dwelling-house. The Kharwárs always lay their beds with the head to the east. —*W. Crooke.*

35. **Punjab—The Sunars as a Caste.**—The main division of the *sunárs* recognized in the Punjab is that into Mair (Mer, Mahipotra, Mahar) and Tánk: these two divisions will not intermarry or smoke with each other. The Mair are found mainly in the Punjab Proper; there are no Mairs, for instance, in Kulu or Dera-Ismail-Khan. The Mairs are apparently the original *sunárs*, while the Tánk are probably, as they profess themselves to be, degenerate Khatrís or Aroras: but the point is not at all clear. In Simla it is said that a Khatrí will smoke from the same *hukka* as a *sunár*. It can be understood, however, how in Hoshiárpur the Mairs are looked on as springing from the Jats and inferior castes: while a travelling Mair in Dera-Ismail-Khan is looked up to by, and receives alms from, the resident Tánk *sunárs*. There are two very similar myths—equally unoriginal and unappetizing—about the origin of the Mairs. According to one story, the goddess Deví constructed a man out of the dirt and sweat of her forehead, and bade him destroy a golden demon who was persecuting her: this man—who was in fact the *Ur*-Mair—polished up the demon's nails with beads while the demon was asleep; and so delighted the demon that he induced him, in order to make the whole of his body shine like his nails, to sit on a charcoal fire. The unsuspecting demon thereupon melted away, and the goddess presented the Mair with the gold mass which represented all that was once the demon. The Mair, like a true *sunár*, grumbled at the inadequacy of his reward, and the goddess cursed him in consequence; with result that his work does *not* prosper to this day. The other version represents the Mair as having been made from the scum (*mail*) of dirt and soap or paste scraped off the body of a holy woman or "*mai:*" and as having rescued her from a golden demon by throwing the demon into the fire. In this version a *sarráf* seizes the golden ingot, and the Mair, who contented himself with the stray pieces of gold, received the *mai's* blessing, so that he *does* prosper to this day. In both versions the Nyárya (regarding whom more below) is said to have slunk up afterwards and to have extracted gold from the ashes of the fire. The Tánk generally represent themselves, as the Aroras do, to be Khatrís by origin, who changed their title in the persecuting era of Paras Rám, the great enemy of the Khatrís. The chief sub-divisions of the Tánk are the Bunjáhí and Bárhi, which are also the names of prominent sub-divisions among both Khatrís and Aroras. The Mair *gôts* generally contain both Musalmáns and Hindús: while the Tánk *gôts* are generally confined to Hindús.

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36. **A cure for Ague.**—When a person suffers from ague and fever, take a bone from any stew: take out the marrow, and fill the hollow with parched gram. Make the patient stand in the sun and dig a small hole in the ground just where the shadow of his head falls, and bury the bone and the gram, saying:—"Oh fever! come when this gram grows;" and the belief is that the fever will not come again.—*M. Mahmud Beg.*

37. **Resuscitation from Death.** (*Notes & Queries*, para. 227).—A Pandit of my acquaintance, at Fatehpur, became seriously ill, and for some days his life was despaired of. He was in a state of high delirium. One morning all the dangerous symptoms at once abated, and he fell into a profound sleep. His relatives gave him up for dead and asked me to see him. When I went to him I found him awake, and though in a weak state, he gave me a long story about his being transported to heaven, where he found a good-looking old man turning over the pages of a big *bahi* (account-book). On looking at him the old man ordered him to be removed at once, as it was not he who was wanted, but another of that name. So the Pandit's soul returned to his body again. —*Pandit Kási Nath.*

38. **Badaon — Rohilkhand—Superstitions about Thieves.**—Playing on a flute at night is considered bad, as it is not lucky for the thieves to hear the sound of it. And the man who plays on it is in danger of injury at their hands.

If a thief hears the words *non* (salt), *tel* (oil) while he goes a-stealing, he would at once come back, as it is a sign that he would be unlucky in his enterprise.—*Bhagwan Das : Chhatarpur.*

39. **South Mirzapur—Aborigines—Means for facilitating the passage of the Soul to the next World.**—The Korwas do no funeral ceremonies of any kind; have no sráddha, and do not feed Bráhmans. All they do is to feed the brotherhood with rice, pulse and goat's flesh on the 10th day after the death of a relation. The Majhwárs, when a death occurs, make presents (*dán, pun*) to the family Patári to help the soul to Baikunth or the next world. The Patáris have a special class of priests of their own known as Sabári, to whom they make similar offerings. The Ghasiyas shave on the 3rd day after death, and after touching their bodies with oil, bathe. They get their clothes washed by the dhobi, and feed the brotherhood on the 10th day. They have no annual (*barsi*) or other ceremonies. The Bhuiyárs do not hang up a water-vessel (*ghant*) on a fig tree, nor feed the Mahábráhman. They have a funeral feast. They first take five boys of the tribe and feed them, saying:—"You are Bráhmans, eat." Then the rest of the brotherhood consume the food. No present is given to these boys except the food. The Kharwárs on the 10th day pour water on the ground in the name of the deceased and hang a water-vessel on a *pípal* tree. On the 10th day they shave, feed the brotherhood, and give presents to the Parohit and Mahábráhman. Next day they feed Bráhmans, give presents to them and salute (*dandwat*) them. They pray them to make the road to the next world easy for the dead man's soul. When a man of the Panka tribe is near death, they make him touch a cow's calf which is given to a Bráhman. On the 10th day they have the usual funeral ceremonies. They give nothing to a Patári or Bráhman. But the heirs, according to their means, provide a feast for the clansmen. The Bhuiyas have no regular ceremonies except the clan feast of *kodo, urad* pulse and pig's flesh on the 10th day.—*W. Crooke.*

40. **Hydrophobia—Cure for.**—If a man is bitten by a mad dog, it is considered a cure if you beg of the dog's owner some mustard oil and apply it on the wound.—*Mul Chand.*

41. **Left Hand Unlucky.**—A Mahableshwar fern-seller, on payment being tendered to him by the left-hand, asked that it might be made by the right, as the other would be unlucky. Is this a common superstition?—*G. C. Whitworth : Násik.*

42. **A Cure for Ague.**—If a person suffer from ague and intermittent fever, he should, when going to bed for the night the day before the fever day, shut the door of his house, saying:—"Oh fever! Muhammad the Prophet will be my guest to-morrow. Don't come," and it is believed that the patient will not get fever.—*M. Mahmúd Beg.*

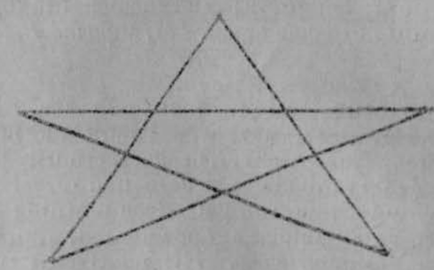
43. **Popular Theories about the Census of 1872.**—The idea that the Government would incur the labour and expense of such an undertaking without having in view some direct pecuniary profit, was foreign to the native mind. A poll-tax was the form in which the imposition was in general anticipated, and the census paper went by the name of the Tax Ticket; but in Orissa, where it was rumoured that the Government intended to reimburse itself for the cost

of the famine, it was variously supposed that the tax would fall on those who trod on the village path, who swung an arm, who carried an umbrella, or who fed Bráhmans. One man objected to enter his brothers' names, saying :—" It will be very hard to make four brothers pay when the tax comes," and another withheld the entry of a baby on the ground that it was too young to be taxed. The prevalent feeling, that the population would be found excessive, led in many cases to the belief that recourse would be had to compulsory emigration either to Mauritius or to Assam. In Murshedabad it was stated that the surplus population was to be blown away from guns. In Chittagong it was thought that a certain number of heads were required to pacify the Lushai Chiefs, or that coolies were needed for the Lushai Campaign, or soldiers to fight the Russians. In other instances, it was the women who were needed to supply wives for the troops; and in Noakholly the report was that all the females of a certain age were to be sent to Calcutta for "the General Sáhíb" to see. The idea of compulsory vaccination seized some minds: in one village forcible conversion to Christianity was feared; and many were kept at home on the night of the census by the belief (fostered by the enumerators to save themselves trouble) that an ill wind would cripple all who stirred abroad. In Benares some travellers, returning from a pilgrimage, declared they did not belong to those parts, and objected to have their names and ages recorded. In Mainpuri the rumour ran that there was to be a forced conscription to assist in fighting the Afghâns and Russians if they should invade the Punjab. In Oudh, in 1869, it was rumoured that one male from each family, or every fourth man, was to be taken as a recruit, an emigrant or a labourer on the roads, or to build an enormous fort, or that women were wanted for the European soldiers: while one report was that England had suddenly become so hot that the Queen had desired that two virgins might be sent from each village to fan her night and day, and that the census was a subterfuge to effect this object. In Mysore, in some places, the enumerators were found to have enumerated the idols with all particulars of sex, age, &c.—*Mr. H. Waterfield's Report.*

[It would be interesting to know how many of these ideas have survived in the last census.—ED.]

44. **Looking-glasses.**—(Para. 685, Vol. I).—Some people in these Provinces also like to have looking-glasses by their beds in order to see their own faces in the morning before they see that of another. The sight of an unlucky or a very low-caste person, when one is just out of bed, is believed to bring some misfortune on the person who sees him.—*Pandit Kási Nath.*

45. **A Fever Charm.**—The following figure is said to be a powerful charm for ague and fever. Only it should be written with one dip of the pen and one continuous motion of hand. When written, fold up the paper, sew it up in a piece of cloth and hang it round the patient's neck. And when the fever has left throw it in a well or river.—*M. Mahmúd Beg.*



46. **Cats—Omens.**—If a cat crosses your way you must retrace your steps and not go further, as it is a bad omen. But if you stop a while till another man passes and spit towards your front, then you may safely go.—*Mul Chand.*

47. **The Deity of the Stone—A Folktale.**—Two Bráhmans agreed that if they had a son and a daughter, respectively, they were to be given in marriage to each other. When the time came and the father of the daughter went to demand the fulfilment of the promise, the other met him on the way and refused: thereupon he appealed to the Rája of Kalinga, who was the paramount sovereign, for redress: the Rája naturally demanded witnesses; the man said he could produce none, as no one was present when the compact was made near a stone. The Raja refusing to entertain his plaint without evidence, the man came to the stone where the promise had been made, and earnestly prayed to the deity of the stone to help him: the deity told him to go back to the Rája and that he would follow, but, said the stone deity, "if you look back I will not go." The man arose and departed, and he could hear the footsteps of the god following him, till at the spot where the temple stands, the ground being covered with soft grass, the footsteps of the god were no longer audible, the Bráhman turned back to ascertain if he were being followed, and that very instant the stone stood still and has remained immoveable ever since. The Rája finally ordered the other man to fulfil his promise on the evidence of the stone.—*Archæological Reports, Vol. XIII., p.* 98.

[This is the common "looking back" taboo as in the Orpheus Eurydice Myth, or the story of Lot's Wife.—ED.]

48. **South Mirzapur — Aborigines — Euphemistic Names for Disease.**—The Majhwárs do not speak of cholera as *haiza* or *oba* [a corruption of Arabic *waba* - (disease).] They call it *bhaur*. Bhuiyárs call it *bhaur*, or "the disease of the air" (*hawwa ki bímári*). The same is the case with the Kharwárs who call small-pox *dhapahái* and *matahái*. The Pankas speak of cholera as "the disease of the air." All these people, when a man has been bitten by a snake, do not mention the word *sánp*, but say *jenwar né chúa :* a rope has touched him."—*W. Crooke.*

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49. **A Modern Fairy Tale.**—There was a wealthy Muhammadan gentleman in Bareilly, who had a nice garden at a little distance from the city. One evening he rode out to the garden, and on reaching the gate gave the horse to the groom and went inside. In the square (*chauk*) of the garden he saw a regular assembly (*majlis*). Dancing was going on and a large party of well-dressed people was collected. He was well received, and invited to partake in the general rejoicing. He was told by one of the party that the daughter of their chief had selected, for her husband, the son of the head of the party of Banjárás who would be coming to Bareilly the next day. At noon, he said, they would reach the Rámganga river, and the bridegroom-elect would die and be one of us after his death. We are all rejoicing on account of this wedding of our chief's daughter. After a short time the dancing stopped and a rich feast was served. When the food had been served the Muhammadan gentleman wrapped it in his handkerchief and took leave of them. On coming out he threw the food into the garden ditch and found it was a dead man's head. He rode back home in silence, and next morning had a tent put up on the bank of the Rámganga, which is 5 or 6 miles from Bareilly, and there waited to see the party of *Banjárás*. It came and stopped there to rest during the heat of the day. He called the chief's son, who was a handsome youth of 17 or 18. After some conversation he went away and joined his people. A loud noise was shortly heard. The oxen fought among themselves and ran in all directions. The youth ran after them with a stick in hand, but in the scuffle an ox drove its horns into his belly and he died. The gentleman rode back to the garden, and great was his surprise when he saw every body wearing black and observing mourning. One of them told him that they could not claim the dead youth as he was saved by the Rámganga sand which was sticking to one of the horns and had entered the body of the youth; that the daughter refused to be consoled, and their chief did not know what to do. When the sand of the Rámganga saved souls what could the big Ganges not do, thought the gentleman, and from that day drank nothing but Ganges water. Every morning before leaving his bed a servant used to come to the bed-room with his face covered with a cloth and a cup of Ganges water in his hand, and the gentleman made his obeisance to it. Thus the first thing that he cast his eyes upon was Ganges water.—*Bhagwan Das : Chhatarpur.*

[This is interesting as a modern fairy tale, to which there are obvious parallels in folklore.—Ed.]

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50. **Marriage of a Brother and Sister—A Legend.**—There is a strange legend attached to the Kothíla Math at Rájapur, which would make it a monument erected over the remains of a brother and sister who had become man and wife in ignorance of their relationship. A Banjárá's wife having died leaving two young children, a boy and a girl, the father made the boy over to one friend and the girl to another. The two Banjárás having died, the boy and girl were married to each other by the friends. After some time the girl observed a mark on her husband's head and told him that she formerly had a brother with a similar mark. He then remembered that he had a sister very like her, and the two having become aware of their relationship, prayed that their sin might be forgiven. Then the earth opened beneath them and they were swallowed up. The Kothíla Tower was then built on the spot out of the wealth which the brother and sister had left behind.—*Cunningham : Archæological Reports, vol. XXI., p.* 179.

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51. **The Soldier, the Bhut and the Rich Man's Daughter—A Folktale told by Lachhman Ahir, a Cultivator of Mirzapur.**—There was once a gallant soldier. One day he was walking about when he saw a respectable man sitting at his door crying. The soldier enquired the reason, and he replied:—"What can I say? I have one lovely daughter. One day she was sitting on the top of the house. Suddenly she fell insensible, and her teeth were clenched. When I heard of this I went and raised her up. Since then she always sits naked, and beats any one who brings her food and drink, and if no one brings it, she rushes at the whole household with a sword. This causes me infinite distress." The soldier replied:—"Why worry over such a petty matter? I will cure her at once." The merchant answered:—"Several men have attempted the same task, but she caught them by the leg and pitched them out of the house." The soldier asked:—"What will you give me if I cure her?" He said:—"Whatever you ask." The soldier then demanded her hand in marriage, and the merchant was so distressed that he consented, and gave a written engagement to that effect. Then he showed him the house where the girl

was. The soldier began to cook some rice, and when it was ready and the fire went out, he suddenly saw a foot appear out of the girl's room and move on to his cooking-place into which it entered, and lo! there was a loin-cloth in the fire-place which began to blaze up. Then he heard a laugh and a voice saying:—"Soldier! be off! Why let misfortune overtake you?" He replied:—"It is not for a man to leave a business half done." Then he began to cook again, and soon after saw some earth fall from the roof, and an opening appeared, and from it a child's severed hand fell down and lay quivering on the ground, and in the same way all the other members appeared. The soldier was confounded. Then he suddenly saw a child two years old standing before him. They saluted each other, and the soldier said:—"I am he whom you desire. Brother! two daggers cannot fit into the same scabbard." He replied:—"We must evidently fight, and may God confer her on whom He pleases." Then he began to laugh and said:—"My laugh is the signal of death. Why ruin yourself?" Thus saying, he suddenly seized a sword and tried to escape. The soldier pursued him, but he all at once disappeared into the girl's room, and a voice of crying was heard. Soon after the girl came out dressed in splendid apparel. When the soldier saw her he fell at once in love with her; and asked:—"Who are you?" She replied:—"I am she whom you seek. Depart! Why should your ruin come?" Then the soldier began to read some spells. Of course she was possessed by a bhút. Then the bhút seized the soldier by the hair and dragged him some distance, and then the soldier knew it was a bhút because its feet were turned the wrong way. However, he went on reading spells, and finally the bhút said:—"I give up all claim to the girl. For God's sake let me go." But the soldier for safety's sake then and there burnt him and took the girl back to her father, and according to the conditions her father had them married.

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52. **A Serpent Legend.**—Near Jait, in the Mathura district, is a tank with the broken statue of a hooded serpent in it. Once upon a time a Rája married a princess from a distant country and wished, after a short stay, to bring his wife home. She refused to go until he declared his lineage. The Rája told her she would regret her curiosity, but she persisted. Finally he took her to the river and there warned her again. She would not take heed. Then he entreated her not to be alarmed at whatever she saw, adding that if she did she would lose him. Saying this he began slowly to descend into the water, all the time trying to dissuade her, till it became too late till the water rose to his neck. Then after a last attempt to induce her to give up her curiosity he dived and re-appeared in the form of a Nága. Raising his hood over the water, he said:—"This is my lineage. I am a Nágbansi." His wife could not suppress an exclamation of grief, on which the Nága was turned into stone where he lies to this day.—*Archæological Reports, Vol. VII., p. 4.*

[This seems a form of the "curiosity" cycle, like the stories of Urvasi and Eros and Psyche, where the wife breaks the taboo and suffers for it.—ED.]

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53. **South Mirzapur—Aborigines—Yawning — Hiccough, &c.** — The Korwas consider sneezing lucky. The Majhwárs consider a sneeze on the right side an unlucky omen in commencing a journey. The Ghasiyas consider a sneeze at the beginning of any business unlucky, on whichever side it may be heard. The Bhuiyárs, when going anywhere, if they hear a sneeze, postpone going for one *ghari* = 20 minutes. Among animals the sneeze of a goat is considered by all these people most unlucky.—*W. Crooke.*

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54. **Sugarcane from seed — Superstitions.**—(Para. 486, Vol. I). The following answers Mr. Finch's query:—

Some experiments have recently been made by Mr. Gollan at the Saharanpur Botanical Gardens. In his last Report, page 10, he describes the result and says:—"The experiment of raising sugarcane from seeds may have to extend over a series of years before new or improved varieties appear; but as this is the only direction in which such varieties are to be found, the small beginning now made may lead on others to try the experiment. The chief obstacle to overcome, in order to make a beginning, is the difficulty of obtaining the seed. The sugarcane rarely flowers, and not being very conspicuous, it is easily overlooked. Not much assistance can be had from native growers in searching for the flowers owing to some superstitious ideas they hold on the subject. By such growers a sight of the flowers is looked on as a bad omen, and they therefore do not care to meet with it. In Udaipur it is said to be a custom to give a whole field to the Bráhmans, should a flower be noticed in it, and in Bijnor it is said that a whole field is burned down should a plant in it flower; but my informant when pressed had to admit he had never seen this done, but had heard of it. I mentioned these superstitions to an intelligent *zamíndár* belonging to the Muzaffarnagar district—a tract of country where the sugarcane is largely grown. He admitted it was believed to be a bad omen to see it in flower, but he had never heard of a field being burned down or given away simply on this account."

[It would be interesting to collect the usages regarding this matter in districts where sugarcane is largely grown.—ED.]

ETHNOGRAPHY.

55. **Kanphata Jogis—Trickery by.**—One trick practised by Kanphata Jogis is to wet a piece of cotton in water and tie it amidst their tangled hair (*jata*). They then squeeze this, which is apparently dry, and when water comes out they call themselves an incarnation of Siva.—*Bhán Pratáp Tiwári: Chunar.*

56. **Gujranwala—Chuhras and Musallis.**—In the North and Western Districts of the Punjáb, where Muhammadans are in the majority, the ordinary sweeper (Chúhra) gives way to the Musalli. The latter is a Chúhra converted to Islám, and though he performs the same menial offices as the Chúhra, he regards himself as possessing a higher status, and will not eat carrion (*murdár*). In the Central Districts, where the numbers of Hindús and Muhammadans are pretty even, Chúhras and Musallis are found even in the same village. If times are good and grain cheap and plentiful the Chúhra becomes a convert to Muhammadanism, and in a Muhammadan village is admitted to share in the pipe and water (*huqqa, páni*) of the other Muhammadans. When times change for the worse and the Musalli is in straits to find a living, he often relapses into a Chúhra, as that gives him a wider range to derive his subsistence from, *e.g.*, he can eat carrion and lizards, while if times again improve he repeats the Muhammadan creed ("*kalama*") and becomes again a Musalli. Even in villages owned by Muhammadan Rájputs, I have been told that those who are now Chúhras, were last year smoking out of the same *huqqa* as the owners.—*M. T. O. Dwyer, C. S.: Gujranwala.*

57. **Mirzapur—Customs of the Bayar tribe.**—(Continued from para. 1171, Vol. I). When the Bráhman has finished his verses the bride and bridegroom open their hands a little so that the rice, &c., fall on the mat. This is done seven times. This rice, &c., is the perquisite of the barber and Bráhman. This is called *anjuli bharanjh*. Then the bride's elder sister comes with some red lead and smears it over the bridegroom's cheeks: and stands at the door of the *kohabar* which she blocks up. The barber's wife takes the married pair to the *kohabar*—the bridegroom in front and the bride behind. Their clothes still remain knotted. When they come to the door of the *kohabar* the bride's elder sister demands a present (*neg*) from the bridegroom and will not let them in till she receives it. The bridegroom's father stands there and gives a present through the barber's wife from 4 annas to 5 rupees. Then she lets them go in. The walls of the *kohabar* are decorated, not in any particular pattern, with red earth (*geru*), and a piece of cloth is spread inside. The barber's wife takes the pair in and makes them sit down. A little *ghi* is produced in a *thali*. The bridegroom throws the *ghi* against the wall of the *kohabar*. This is called the *ghi dáran* ceremony. Then the barber's wife unties their clothes and spreads a cloth on a stone or piece of wood. The *nain* says to the bridegroom "salute your mother-in-law." This is done in a jesting way. Then the girl's mother comes in. The bridegroom saláms to her. She gives her son-in-law a present. After this the bridegroom returns with his friends to the janwánsá; and the bride leaves the *kohabar* and sits in another room. Then the *barátis* are entertained at the bride's house on *barra*, bhát, puris, vegetables, áchár, &c. The bride's Bráhman and her father go with a *lota* of water to the *janwánsá*, and with the words *aiyas bijay* invites them to dinner. Only the *baratis* go to the bride's house, and wash their feet and eat under the shed. Then they return to the *janwánsá*. The bride's father or some relation takes food for him to the *janwánsá*. Next morning is the *khichari khilai*. The bridegroom with a couple of friends goes to the bride's house and eats *khichari*. At first he refuses to eat until he gets a present from his father-in-law. He then returns to the *janwánsá*. If the bride's father is well off he gives the *barátis* another feast, and next morning they depart. If both are nubile they go off together on a *doli* or *chaupahla*. If they are too young, they have the *gauna* in the third, fifth, or seventh year. When the barat is starting the bride's father, barber and Bráhman make over the dowry to the father of the bridegroom. Then the *barat* goes home and that day all the *baratis* eat at the bridegroom's house, and go home next day. Persons asked to the marriage give some grain, &c., which is returned on similar occasions.

There is no pregnancy ceremony. When the time of delivery approaches the woman is put into the *saurhi*. Delivery takes place on the ground. The Chamarin cuts the cord with a sickle and gets a present. She looks after the mother and child for six days. Food is sent to her from the house kitchen. She also gets *suthaura* made of *sonth*, *gur* and *ghi*. On the 6th day mother and child are bathed and the Chamarin dismissed. Then for six days the barber's wife anoints them with oil and *ubtan*. They are bathed on the 12th day. This is the *barahi*. On this the child and its mother join the family. On the 6th and 12th day the house is cleaned and all the earthen vessels replaced. On the 12th day the clansmen are fed. After six months is the *pasni*. From that day the child is fed on grain. On that day, too, the child is named. The Bráhman fixes the name from his books, and on that day the clansmen are fed. The dead are cremated. This is done at the *marghat*. The third day the bones are collected, taken to Benares and depo-

sited in the Ganges. Poor people throw them into an adjoining stream. The son or brother of the dead man fires the pyre. The man who fires the pyre goes about with a *lota* and knife in his hands, cooks for himself and touches no one. They have no *ghant* ceremony. After ten days the clansmen assemble by a stream and shave head, beard and moustaches. No one, whose father is alive, shaves his moustaches. This day is called *ghát* and the brotherhood are fed. Raw grain is given to the Bráhman and offerings (*dán pun*) are made for the dead. When the house father dies (*mukhya*) his successor is appointed by the clansmen on that day. The clansmen tie a turban on his head while the Pandit reads verses. He, on his appointment, gives a piece of pán to each of the clansmen.—*W. Crooke.*

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58. Punjab.—Rates for making Jewellery.—Of the *sarráf* and his profits I shall be noting further below; in Lahore his profit is put down at an anna in the rupee or $6\frac{1}{4}$ per cent. The goldsmith's profit appears to vary in gold from 4 to 8 annas a *tolá*, or about 1 to 2 per cent., and in silver from $\frac{1}{2}$ anna to 1 anna, or about $3\frac{1}{8}$ to $6\frac{1}{4}$ per cent. For instance, if the *sarráf* provides gold at Rs. 24-8 a *tolá*, the goldsmith would charge, say, Rs. 24-12, or 25; and for silver provided at Re. 1-1-9 per *tolá*, he would charge, say, Re. 1-2-3, or Re. 1-2-9. Then, again, if the purchaser provides his own material in the shape not of metal bought from the *sarráf* but of old ornaments to be recast, then the goldsmith is considered entitled to a due of 4 *rattís* per *tolá* of silver and 1 *ratti* per *tolá* of gold; which he will take by retaining $\frac{1}{24}$th part by weight of the ornament if it is of silver and $\frac{1}{90}$th if it is of gold. Such at least is stated to be the custom in Gujránwála, and it is probably acted on with local variations elsewhere. And besides the legitimate profit procured in this way, the goldsmith has always open to him the profit to be gained by surreptitious alloying and the like, regarding which complaints are only too common.

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59. Eastern Districts — N.-W. P.—Sweeper's Marriages.—The marriage customs of Shaikh Mehtars are attempts to follow, as closely as possible, the Musalmán course (*shadi*) of nuptial contract (*nikáh*) and dower (*mahr bándhná*). With respect to Hindú sub-castes, it is to be remarked—

(1) that there is no special age for marriage;
(2) that second marriages (*sagái*) are lawful, both for men and women;
(3) that divorce is permitted only where the defaulting party has been pronounced guilty and punished by the council of clansmen (*pancháyat*);
(4) that all acts of adultery, even when the offenders are detected in the commission, can be atoned. I propose now to consider the actual ceremonies with which a wedding is celebrated through the following stages:—

(1) *bichanlya,*	(6) *dwárbár,*
(2) *lagan,*	(7) *párúpíya,*
(3) *machá,*	(8) *gathbandhan,*
(4) *bárát,*	(9) *bharími,*
(5) *janwánsá,*	(10) *bidá,*
(11) *chauthí.*	

(*a.*) *Bichanlya.* — Amongst the Hindú sub-castes, a match-maker (*aguá*) spoken of by Lálbegís as the go-between (*bichanlya*) is selected by either party. A marriage-fee, settled by the match-makers, may be given for a bride, but not for a bridegroom, except by way of marriage-portion (*dahej*). Where the bride's father is wealthy, it is common for him to require or permit the bridegroom to reside with him (*ghar dámádú*).

(*b.*) *Lagan.*—The period between the conclusion of arrangements by match-makers and the actual wedding is entitled the courtship (*lagan*). It is inaugurated on the first evening by a dinner of raw sugar (*gur*) given by the parents of both parties jointly, at the bride's dwelling, to all the clansmen.—*R. Greeven.*

(To be continued).

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60. The Goldsmith's Instruments. — Besides the above the goldsmith has a variety of instruments which are practically moulds or instruments of the form to which the metal is to be shaped: such as the *pansa* or bell-metal cube on which he shapes *topís*, *katorís*, *ghungrus*, etc.; the *kalhata* or wooden cylinder for framing *karás*, *balás*, etc.; the *makkál* or collection of moulds for rounding beads, etc.; the *katka killi* or tapering wooden cylinder about which wire is wound; the *mathni* (round), *kabia* (hexagonal), *gazi* (for making hooks), *athulna* (round), *balma* (for grooves), *moti*, *patrini*, or *patarni kandali*, or *kandwáli*, *jalbist*, *talidána*, *tirkut*, *challadár molí*, *kangalola*, *marovidár*, *phorwan*, *bhedi*, *dáruwad* and *darikánsi*, and so forth. His *thappás* or dies are distinguished according to the object they are intended to produce, as the *thappá chúri*, the *thappá angúthia*, *challa*, *mundri*, *táwíz*, *cheki*, *kara*, *chotiphul*, *wálí takhtián*, *tawítri*, *bhawatta*, *jambor*, *tredhára*, *tika tilái*, *kadhi* and other *thappás* innumerable. The words *katori*, *kimchi*, *tawai* and *arore* are also given in various districts as the names of instruments used by the goldsmith, but I have no information as to their use and properties. The instruments used in the more elaborate processes of *kandla-drawing* and the like, are noticed in Mr. Baden-Powell's book; the wire-drawing machine there described differs a little from that used in Hissár, and there are perhaps other instruments also in which local variations from the types described by Mr. Powell may be found.

Most of the goldsmith's instruments are made of *kánsi* or bell-metal, though iron instruments too are often used. They are generally, I fancy, made up in the larger towns only; those used in Kulu, for example, are brought by *Nyáryás* from Amritsar. The *kutháli* or crucible which figures so prominently in the processes of alloy and purification described below, is made of cotton or munj-ends, and chalk or good clay pounded together and beaten on to a piece of wood known as the *ganath.* The general name for the goldsmith's implements in Kulu is *shandar;* and his tool-bag is known as *shandra lári.* In Dera-Ismail-Khan and elsewhere the goldsmith keeps his instruments in a wooden almirah with drawers, and his spare gold and silver he puts in a box (*peti*) with compartments, which he takes home with him from his shop every evening. He also has some spare brass wires for tying the joints of hollow ornaments, and some little boxes (*dibbi*) containing cotton to put gold and silver into. These, with his wood, charcoal *angithi*, and the implements abovementioned and the materials about to be noticed, constitute his whole equipment.

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61. **Mirzapur—The Customs of the Dusadh Tribe as told by themselves.**—There are seven sub-divisions—*Dusádh, Khatik, Pási, Pahri, Kuchaniya, Kujra, Dharkár.* These sub-divisions are endogamous. They cannot marry first cousins, but beyond that marriage is allowed. The father of the boy goes in search of the wife, or sends the boy's brother-in-law or maternal uncle for that purpose. When the envoy reaches the girl's house he makes a salutation (*páélagi*) and smokes tobacco. Negotiations commence. When the girl's father agrees to the proposal he receives a present of Rs. 2. This is known as *hitái* (*hit* = a connection) and the envoy goes home and invites the girl's father to his house. He is entertained with food and tobacco. A Bráhman is called and a lucky time (*saiat*) for the marriage ascertained. Then the Pandit fixes the day for the anointing (*tel haldi*). Five days before this is the *mat mangara:* and the marriage shed (*marwa*) is erected. This is done by the brother-in-law (*bahnoi*), *i.e.*, the husband of the sister of both bride and bridegroom. If there is no *bahnoi* the uncle (*phúpha*) does it, and receives as his fee a *dhoti* eight cubits long. The poles are made of the wood of the *siddh* tree and the roof of bamboo. The shed has nine poles—one in the centre and eight round it. It is all tied up with the fibre of the *bagái.* The poles have each a lamp (*chirágh*) fixed on them and are ornamented with mango leaves. There are at least eight or nine lamps. Images of parrots made of the wood of the cotton tree (*semal*) are placed in the shed. If they cannot get *semal* they are made of the stem of the castor oil plant (*renr*). No special number of parrot images is prescribed. The carpenter makes few or many according as he is paid. Under the centre pole is placed a pice (*dabbal*) and a packet of *pán.* These are put in a little earthen pot and buried under the pole. Beside the pole is put a water pot (*kalsa*) which is filled with water, and all round it is smeared with cow dung in which grains of barley are fixed. On the top is placed a platter (*dauna*) made of leaves of the *sál* or *dhák* tree. This is filled with rice and a light is lit on the top. No iron implements or weapons are put in the shed; but they put a grindstone, pestle and flour mill there. On the day of the *mat mangara* five or six women of the tribe go to the village clay pit (*mat khán*). The bridegroom's sister digs some earth and receives as her fee a couple of pice. This earth she brings home in a fold of her loin cloth and mixes it with other earth and makes two fire places. On one of these fire places under the shed rice is parched, and the other is made with holes for three pots, and on it the marriage feast is cooked. This cooking begins on the day of the *mat mangara.* From that day both bride and bridegroom are anointed with oil and turmeric. First a Bráhman sprinkles a little on their bodies and then one of the relations does the rubbing. This is done morning and evening for five days. When the procession starts the bridegroom is dressed in a yellow loin cloth and red jacket. His turban is red; and on it is the nuptial crown (*maur*). The Chamár provides him with a pair of new shoes. He goes on foot to the bride's door and thence to the door of the landlord of the village. Thence the procession goes to the halting place (*janwánsá*). There is no worship at the door of the bride (*duár púja*). When the bridegroom arrives at the halting place the husband of the bride's sister or her maternal uncle goes and feeds him on curds and coarse sugar. For this the boy's father gives him a fee of two annas. This is known as *bháji khawái.* His father and friends then bring the boy to the marriage shed: the barber's wife brings out the bride. She is seated left of the bridegroom on a leaf mat in the shed. Both face east. Then the Bráhman reads some verses and the barber's wife knots their clothes together. In the knot is placed a pice and a bit of betel-nut. This is the perquisite of the barber's wife when the knot is opened. The bride is then given away (*kanyádán*). Then the bridegroom rubs the parting of the bride's hair with red lead. He does this with his right hand, he facing west and she facing east. Then they walk five times round the shed while the girl's brother pours parched rice on their hands as they go round. They both hold a small winnowing fan (*súp*), and into this the rice is poured five times and it is allowed to fall on the ground.—*W. Crooke.*

(To be continued).

62. **Purification of Gold and Silver from Alloy.**—The sort of process above described has this disadvantage that the metal forming the alloy is practically lost. Accordingly recourse is very commonly had to the following practice. The alloyed gold is mixed with silver either in equal quantities or 1 *tolá* of gold to 2 of silver. The mixture is either cut into small pieces and placed in water or is melted and thrown into water where it sinks to the bottom in separate small particles. These pieces or particles are then put into a porcelain bowl containing acid and the pure gold falls in black grains to the bottom. Water is added and the liquid is carefully poured away, leaving the pure gold, which can then be melted into a nugget at pleasure. The acid used is a nitric or nitromuriatic acid. In Jullundur the ingredients are powdered nitre and *kahi mitti* (an earth) containing iron as a sulphate; and in Kohát they are alum, nitre (*qalmi shora*) and *kahi mitti*. In Dera-Ismail-Khan the ingredients of the acid there known as *faruki tezáb* are given as nitre and *kasis* or *kahi mitti*. This process is that employed by the *Nyáryás*: it is specially used in Dera-Ismail-Khan for extracting pure gold from old ornaments, and the gold thus extracted is known as *tezábi*. The silver in this process is recovered from the acid by putting in copper plates to which it adheres in powder; the powder is shaken off and collected in a cloth.

A third process is used in Amritsar and applied in Jhelum to gold obtained from sand known as Gohri gold by which the gold is fused with borax and purified by the application of calomel and corrosive sublimate (*ras-kapúr*).

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63. **Eastern Districts, N.-W. P.—Marriage Customs of Sweepers.**—(Continued from para. 59). (*c.*) *Machá.*—The next essential is to erect a marriage-pole (*machá*), consisting of a plough-shaft (*haras*) enwreathed in dúb grass and mango leaves on the first evening in the bridegroom's, and on the second, in the bride's court-yard. A night-wake (*ratjagá*) precedes each of these ceremonies, in which the women are feasted at the household concerned with pulse and rice, and occupy themselves in preparing comfits (*gulgulá*) of raw sugar and flour and oil, which on the following morning are distributed among all the clansmen at their houses. When the marriage-pole is erected in the bridegroom's court-yard, merely an earthen water pot (*gaghar*) surmounted by a pot with a spout (*badhná*) is deposited beside it, and, on the same evening, all the clansmen, male and female, are feasted with rice and sugar and clarified butter. When, however, a second marriage-pole is erected, after a second night-wake, in the bride's court-yard, it has a thatched canopy (*chhappar*) attached to it, and on this occasion and under this canopy the actual wedding is celebrated on a lucky date (*sáit*) given by the Bráhman soothsayer.

(*d.*) *Barát.*—Towards evening all the clansmen, both male and female, in procession escort the bridegroom, usually on horseback and with music, to the bride's dwelling. There is no hard-and-fast usage with respect to shape and colour of wedding garments, except that both bride and bridegroom must carry a head-dress (*maur*) of flowers and palm leaves.—*R. Greeven.*

(To be continued).

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64. **Sirsa—Marriage Customs of the Bagri Jats.**—(Continued from para. 981 Vol. I). The actual marriage ceremony (pheré) always takes place at night. The bridegroom and his party go to the bride's house and sit down opposite the bride's party, while between them squares are traced out on the ground. The bridegroom's father presents a pair of ear-rings, a nose-ring and a pair of shoes for the bride, and when she has been washed and dressed, she is brought out and seated on a stool (*pída*), while the bridegroom is seated on another near her. The family priests of both parties light a sacred fire of *jandi* wood, and the bride's priest fastens the end of the bridegroom's wrap (*doputta*) to the end of the girl's wrap (*orhna*), tying five pice into the knot. Thus tied the boy goes round the fire three times followed by the girl, and then she goes round once followed by him. They then sit down each on the other's stool, and the priests fasten on wedding caps (*maur* and *síra*) on the heads of the bride and bridegroom, and take them into the house. The bridegroom is then given rice and sugar to eat, and after taking off the wedding cap he returns to the *janwánsá*, leaving his wrap (*doputta*) with the bride. The boy's priest gets a fee of Rs. 2 and the girl's priest Rs. 6 for their share in the ceremony. Next day the bridegroom's party are feasted morning and evening at the bride's house on rice, sugar and clarified butter. On the third day the bridegroom's father gives the bride (*bíndhní*) the presents (*bari*) he had brought with him. A sleeping cot is brought out and over it a coloured cloth is stretched, and on this the bride's family put 11, or 21, or 31, or 41 suits of clothing for the bride, and under it five brass vessels—a tray, two jugs of different shapes (*katora* and *lota*), a jar (*tokni*) and a ladle (*karchhi*). The bridegroom is seated on the cot, and before both parties the bride's father puts some money in a tray and announces that he has given away his daughter with this dowry (*dán*) to the bridegroom's father, who takes the money and distributes coppers to the menials and presents to the artizans and dependants.—*J. Wilson: Settlement Report, p.* 166.

(To be continued).

ANGLO-INDIA.

65. **Farrukhabad—Inscription on a Colonel's Tomb.**—A Colonel Guthrie, killed at Thatia about the beginning of this century, is described on his tomb as a "Peer of the Mogul Empire." This is a better title than C. I. E.—*A. W. Trethewy.*

[Can any one give any information about Colonel Guthrie?—Ed.]

66. **The Feringhis of Chittagong.**—(Continued from para. 1176, Vol. I). The Feringhis of course profess the Christian religion, but from long intercourse with the natives the standard has become somewhat debased. Their customs at birth are as follows:—On the seventh day after the child's birth, the friends of the family, including the Padrino and Madrína (godfather and godmother), who are always engaged some time before, meet and perform the *shatuara*. This ceremony is as follows:—A candelabrum with five branches is placed on a table adorned with flowers, shells and gold and silver coins near the bed of the mother and child. To each candle the sponsors assign a name. At dusk the candles are lighted, and whichever burns the brightest is selected as the name of the child. Presents are then made to the infant, and the remainder of the night is spent in feasting. The child is baptised on the following day, when the *shatuara* is generally (though not always) given him. If, however, a child is christened by another name, his *shatuara* name generally clings to him through after-life. The godparents are expected to make presents to the child every year at Christmas, New Year's Day, and Good Friday. The 21st day on which the child is first placed in a cradle, duly consecrated for the purpose, affords another occasion for much feasting and merry-making. The boring of a child's ears is also a ceremony of some importance. It generally takes place at an early age. On the day appointed the girl is dressed as a *Noiba* (bride), the ears are pierced with a needle and thread, presents are made to her and she is then bathed. The day winds up as usual withfeasting and merriment. So fond, indeed are they of devising pretexts for conviviality that a similar ceremony is sometimes observed when a boy's cheeks come into contact for the first time with the barber's razor.—*Calcutta Review, Vol. LIII., p.* 86. (To be continued)

67. **Anglo-Indian Records.**—It is exactly 61 years ago since the authorities of the old India House gave orders to classify, bind and catalogue the "Original Correspondence from India," with collateral documents originating at any place or settlement between England and Japan. Seventy-two volumes containing about 8,500 important documents, extending from 1603 to 1708, were thus preserved for the use of the historical student. Then followed a period of carelessness and subsequently of destructiveness, culminating in the sale of cart-loads of the India House records as waste paper. The reaction against this illiberal apathy was gallantly led by Sir George Birdwood about 13 years ago. His careful and scholarly report on the older documents in the India Office (1879) compelled attention to the priceless materials for the history of British enterprise beyond the seas which the Secretary of State holds in trust for the nation. Mr. Sainsbury, of the Public Record Office, also rendered important services, although the fact that many of the older documents had been lost sight of at the time when his calendars were commenced rendered them less perfect than they would otherwise have been.

In 1884 a new office of Superintendent of Records at the India Office was created; Mr. F. C. Danvers was appointed as its first incumbent; and the systematic preservation, classification and cataloguing of the historical documents illustrating the connection of England with India, has proceeded vigorously from that date.

In a paper read before the Society of Arts in 1890, Mr. Danvers gave a comprehensive account of his stewardship. His first work was to bring the multitude of scattered documents into some sort of order and collected form. He then proceeded to arrange, bind and report on the more purely historical records relating to factories, settlements, or agencies which are no longer under the British Government of India. His initial report dealt with our early connection with Java, Sumatra, Borneo, the Straits Settlements, St. Helena, the Cape of Good Hope, and certain of the French colonies in the East. Mr. Danvers has since completed reports on the China, Persian and Persian Gulf records — hitherto almost unbroken ground. His reports are indeed more than they purport to be, for they contain brief but scholarly sketches of the earliest known histories of the places to which they refer, and embody the results of eight years of patient search through many thousands of documents now arranged in 1,043 separate volumes. His incidental monographs on "Bengal; its Chiefs, Agents and Governors," from the appointment of Mr. James Bridgeman as "Chief of the Factories of Balasore and Hugli" in December, 1650, to the extinction of the title of Governor of Bengal on the 1st of May, 1854, and on the quaint chart of the world commonly known as "The Second Borgia Map," are the recognized authorities in their special side-paths of research.

But the work which will be most valuable of all to the future historian of India is Mr. Danvers's *Press List of India Office Records*, now brought down from the earliest date to 1630 and including notices of the documents extant in India for the same period—a vast catalogue of 2,636 State papers, with their dates, contents and references to where they may be found. We understand that it is proposed not only to continue this list for the 17th century, but also to start *pari passu* similar compilation for the 18th century, so as to present the complete materials alike for the factory period of the East India Company and for the first hundred years of what may be called the period of empire of England in the East.

PHILOLOGY.

68. **Rustic Saws and Proverbs.**—

(1.) "*Háthi no banj,*
Ukhári no kheti."

"Merchandise can run to nothing bigger than an elephant, and no cultivation can beat sugarcane."

(2) "*Kátik ká mahte*
Chait ká mazdúi."

"Head man of the village in Kátik, and working for a day's wage in Chait—" said of zamindárs in a hard-up village.

(3.) "*Mala man (?) se kah rahi*
Kya phiráwe moî
Teri hirda sanch howe
Dhan milega tot.

"The rosary said— What is the use of counting me? If your heart is right, wealth will come to you.'"

(4.) "*Jo lo já ki awadh hai*
Pahuncho nahin karár:
Jo lo já ki muáfi hai
Ogan karé hazár."

"As long as a man's allotted period is running, he may not come to an end. As long as a man gets forgiveness, he may commit a thousand sins."
(Note—*jo* = jab : *lo* = tak : *já* = jis)—*J. S. Meston.*

69. **Idiom.**—Beef is called bará gosht, Hindús being unwilling to mention the animal's name in such a connection.
On the contrary, flesh of sheep or goat is called chotá gosht.—*E. O. E. Leggatt.*

AGRICULTURE.

70. **Nepal — Land Measures.** — (Continued from para. 1182). The *bigha* is used in the measurement of plantations by the Parbatis only, by which appellation the occupiers of the hilly regions in general, surrounding the valley of Nepal, are distinguished from the Newars or proper inhabitants of the latter. The sub-divisions of the *bigha* are as follows :—

2	*háths* or cubits square	= 1 *renu.*
9	*renus*	= 1 *dhúr* of Bengal.
$18\frac{3}{4}$	*dhúrs*	= 1 *múri.*
4	*múris* (or 75 *dhúrs*)	= $3\frac{3}{4}$ cottahs.

$21\frac{1}{3}$ *múris* nearly or 20 cottahs = 1 bigha.—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 95, *sq.*

LOCAL HISTORY.

71. **Jahangir's Game Bag.**—In his memoirs (p. 1827), Jahangír writes :—I was anxious to ascertain the number of animals which I had killed, and I ordered the newswriters, the clerks of the Hunting Department and the drivers, to send me reports of the animals shot by me during my hunting expeditions. This was done, and it was found that from 988 Hijri, when I was 12 years old, up to the present year (1027 H.), which is the 50th lunar year of my age, the total number of animals killed during my hunting parties amounted to 28,532. Of this number I have myself killed 17,167 with guns and other weapons, *viz.,* tigers, 86 ; bears, leopards, foxes, otters, hyænas, 889 ; large stags (*maha*), 35 ; black deer, chikaras, spotted deer (*chital*), wild goats, etc., 1,670 ; nilgais, 9 ; *quj* goats, red deer, 215 ; wolves, 64 ; wild buffaloes, 36 ; boars, 90 ; zangs(?), 26 ; wild *quj*, goats, 22 ; arghalis (*Ovis Argali*), 32 ; wild asses, 6 ; hares, 23 : total number of quadrupeds killed by me, 3,203.

Pigeons, 10,348 ; *lagars* (a kind of falcon), 3 ; vultures, 2 ; *quliwaj, chughds, qútán, miash júzes,* 79 ; sparrows, 41 ; wood pigeons, 25 ; owls, 30 ; waterfowls, 150 ; crows, 3,276—total of birds, 13,954 : alligators, 10 ; grand total of animals, 17,167. He never hunted elephants and did not care for shooting waterfowl.

72. **Find-spots or provenance of Coins.**—Collectors of ancient coins are very numerous in India. Even if they do not know very much about the pieces they collect, they can do useful service by recording the localities in which coins of various kinds are found, and the columns of this periodical are a very suitable place for notes of the kind. Copper coins are very rarely found far from the place where they were minted, and accurate records of the localities where they are found would be very useful in determining the sites of the old mint cities, and the boundaries of the dominions of various dynasties

Some years ago about two hundred specimens of common types of the Indo-Scythian copper coinage in a worse condition were found in the Basti district, an indicative, though not a conclusive proof, that the Indo-Scythian rule extended so far east about *A. D.* 100.

The comparatively large number of Gupta copper coins found at or near Ajodhya, makes it almost certain that that city was a mint city of the Gupta dynasty about *A. D.* 400.

Information is wanted as to the find-spots of the Satrap coins (Rámadata, Rajubul, etc.), of the Indo-Sassanian series, and, generally, of the pice—Muhammadan coinages.—*V. A. Smith.*

73. **Bactrian Coins in the Hamirpur District.**—A pot of Bactrian coins in good preservation was found in a field of Mauza Pachkhura Buzurg, Pargana Sumerpur, Hamirpur District, in the year 1877.

The coins recovered from the finder comprised four circular hemidrachmas of Apollodotus, $29\frac{1}{2}$ square hemidrachmas of the same king, three circular hemidrachmas of Eukratides, $20\frac{1}{2}$ circular hemidrachmas of Antimachus Nikephoros, and about 40 coins of Menander, of various types.

The treasure contained no new types, and the most remarkable thing about it is the locality in which it was found. I do not remember any other instance of Bactrian coins being found south of the Jumna, and coins of Eukratides have, I believe, never been found outside the Punjab except on this occasion. According to Gardner (*Catalogue of Greek and Scythic Coins*), the approximate dates of these kings are as follows:—

Eukratides	*B. C.* 180.
Antimachus Nikephoros ...	*B. C.* 110.
Appollodotus	*B. C.* 110.
Menander	*B. C.* 110.

Menander appears to have been the latest. He is supposed to have advanced as far as the Jumna, and the coins may have been brought to Hamirpur by his soldiers.—*V. A. Smith.*

74. **Lead Coins.**—No one else has answered my query (*ante* para. 411, page 54,) whether lead has been used as the material of any Indian coinage other than that of the Andhra Dynasty of Telingana, but I can now give a partial answer myself. I find that lead coins have been issued by the English in India. For a knowledge of this curious fact I am indebted to the *History of the Coinage of the Territories of the East India Company in the Indian Peninsular: and Catalogue of the Coins in the Madras Museum,* with twenty plates, by Edgar Thurston, Superintendent, Government Central Museum, Madras, 1890.

The charter granted by Charles II., dated 5th October, 1677, empowered the East India Company to coin at Bombay money under the names of rupees, pices and budgrooks. Yule and Burnell in their Glossary, explains this odd-looking word "budgrook" as being a corruption of the Portguese *bazarucco,* "a coin of low denomination, and of varying value and metal (copper, tin, lead, and tutenague), formerly current at Goa and elsewhere on the Western Coast, as well as at some other places on the Indian seas. It was also adopted from the Portuguese in the earliest English coinage at Bombay. In the earliest Goa coinage, that of Albuquerque (1510), the *leal* or *bazarucco* was equal to two *reis*, of which *reis* there went 420 to the gold *cruzado.*"—*V. A. Smith.*

(To be continued).

North Indian Notes and Queries:

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(The references are to the Notes.)

POPULAR RELIGION.

75. **Mirzapur — Rural Shrines on the Riwa Frontiers.** — The ordinary rural shrines here are almost invariably of two kinds: the *brahm* and the *baghaut;* the former being found in the more Brahmanized, and the latter in villages where the aboriginal population predominates. Thus, in the village of Songarha, where the zamíndárs are Bráhmans, there is a *brahm*, an oblong platform of earth, in the open field with its greatest length from north to south. This is in honour of one Hardeo Lál, a Bráhman, who died no one knows how or when. There is no special festival, but any one who thinks it worth while believing in him (*jekav man hoé*), pours a little milk or curd on it, lights a lamp, and offers a burnt-offering (*hom*). Further in, among the Kaimúr hills at Dibhor, is the *baghaut*, which is worshipped principally by Kols. It is a mere rude mass of earth and stones under a *ním* tree. A bamboo with a red flag is fixed up, and the devout, when so disposed, offer rice and pulse (*khichari*). It is in honor of one Hemráj Kol, who is said to have been once killed by a tiger (*bágh*); hence the name of the shrine. But no one can tell anything more about him. — *W. Crooke.*

76. **Burmah — Use of Candles in Worship.**—The Burmese make ornamental candles in yellow wax, which they burn before the pagodas. There are seven sorts of such candles, and each is of a different pattern. The seven patterns are, however, fixed, and there is a special candle for each day of the week.

Does such a custom exist elsewhere among peoples who use candles for religious purposes? —*R. C. Temple: Rangoon.*

77. **Bibi Kamalo, the Saint—An Exorcisor of Ghosts.** — The husband of the Saint Bíbí Kamálo got tired of her and tried to slip away. He walked until nightfall when he fell asleep, but when he woke in the morning he found himself back with his wife. He tried this twice more with the same result. The saint seems to have been of most unperturbed temper.

Sára Káko jal gaya,
Bíbí Kamálo sotí rahí.

"When the whole of Káko was on fire the saint slept soundly." Her spirit is said to haunt the place, and people from all the country round, Hindús as well as Muhammadans, come to her shrine to propitiate her. All who are haunted by ghosts or with the evil spirits of persons who

have died a violent death, come to pray at her shrine, and generally stay 20 or 40 days. The rubbing of oil taken from the inscription in her shrine, which is always kept smeared with it, is believed to cure them.—*Cunningham: Archæological Reports, vol. XVI, p.* 38.

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78. **Benares — The Worship of the Panchon Pir.**—(Continued from para. 10). It must not be supposed that the original Shia quintette is still worshipped. On the other hand, the members have been re-placed by local heroes, of course varying in every district. I annex five lists current in Benares alone:—

I.	II.
(1.) Ghází Miyán.	(1.) Ghází Miyán.
(2.) Aminá Satí	(2.) Aminá Satí.
(3.) Suthán.	(3.) Suthán.
(4.) Ajab Sálár.	(4.) Ajab Sálár.
(5.) Palihár.	(5.) Buahná.
III.	**IV.**
(1.) Ghází Miyán.	(1.) Ghází Miyán.
(2.) Aminá Satí.	(2.) Aminá Satí.
(3.) Buahná.	(3.) Palihár.
(4.) Bhairo.	(4.) Kálká.
(5.) Bande.	(5.) Shahzá.

V.

(1.) Ghâzi Miyán.
(2.) Suthán.
(3.) Ajab Sálár.
(4.) Buahná.
(5.) Bahlano.

List No. 1 is best supported by songs and traditions.

Ghází Miyán is the centre around which the heroic legend revolves. As a matter of history, he was the nephew of Mahmúd of Ghazní, and, having fallen at the battle of Bahraich, was revered under the title of "Prince of Martyrs" (Sultánu-shudahá). The outlines of his history, as chronicled in popular treatises, such as the Mír'at-i Mas'udí, are observed to this extent that an annual pilgrimage (mední) departs from Adampúra in time to visit Bahraich on Jeth Sudi 6th, in order to commemorate the hero's marriage with offerings of miniature "bedsteads and settles" (palang púhí) supposed to represent the wedding presents. In Benares, however, he has become associated with a local tradition, which I repeat subject to my remarks as worded in this para.—*R. Greeven.*

(To be continued.)

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79. **Mirzapur—The Song of the Capture of the Agori Fort on the river Son.**—

Sattar sana athási ké sammat men Káshi ráj bhúp Barvand Sinh Sain sáj áyo hai.

Golan te topan ke toreo Agori garhain Bábu Baijnáth Sinh bir sang bháyé hain.

Gautam bal dekhikai ajit bhúp Ríwán dal Sona ko pár huai swadesa jáyé chháyo hai.

Dasai din larain bhirain tablo Agori garhain már-kai, gumánin ko Gautam bhagáyo hai.

In the Sambat year 1788, Balwant Sinh of Káshí arrived with his army. With the firing of his artillery he bombarded the Agori Fort. The hero Bábu Baijnáth Sinh was in his company. Perceiving the strength of the Gautam, the army of the Rája of Ríwá was unable to cross the river Son, and was obliged to return to its own country. The battle lasted for ten days: at last the Gautam defeated their opponents and made them retire.—*Translated by Bhán Pratáp Tiwárí from a song given by a Bhát of Mirzapur.*

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80. **Khonds—Worship of the Destructive principle.**—In another district another power or influence is worshipped, which is said to have arisen from the earth in the form of a piece of iron, and which may be regarded as the "destructive principle." It is firmly believed that the tree under which the deity is placed must die; that the water in which he is laid must be dried up; that the priest in his service cannot expect to survive four years, while he cannot decline the fearful office. — *Capt. Macpherson's Report quoted in Calcutta Review, vol. V, p.* 58.

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81. **Eastern Districts, N.-W. P.—The Dewali Festival.**—There are three sacred nights observed by Hindus—*Kálrátrí* on the *amáwas* or new moon of Kártik, the *Mohrátri* on the 8th of the dark half of Bhádon and the *Mahárátri* or Shivarátri on the 13th of the dark half of Phágun. All good Hindus should watch on these three nights. Bráhmans worship Durgá all night. The mantra used is—

Kálrátri, Mahárátri, Mohrátri seadháruna,

Tuang, sri tuang, ishwari tuang, hi tuang Bodh lachana.

The meaning of which is "O Durgá! disperser of the troubles of the Kálrátri, Mahárátri and Mohrátri: you are our protector." Other castes engage in music, dancing and gambling. It is said that an astrologer ones foretold to a certain Rája that on the new moon of Kártik his fate (*kál*) would appear at midnight in the shape of a snake: that the way to avoid this was that he should order all his subjects on that night to keep their houses, streets and lanes clean; and that during that night there should be a general illumination: that the king, too, should light a lamp at his door—one in his house and four at the corners of his couch: to sprinkle parched rice and sweetmeats everywhere: and that when the lamp at his door went out, he was to understand that his fate had arrived: that then he would become insensible: and that he

was to tell the Ráni to sing the praises of the snake when he arrived. The king obeyed these instructions. When the snake was received in this way by the Ráni, he was pleased and told her to ask anything she pleased. She asked for long life for the Rája. The snake replied that it was out of his power to grant this, but that he would make arrangements with Yama Rája, the lord of death, for the escape of the king: that she was to watch the corpse of the king as it lay on the couch. Then the snake carried off the spirit of the Rája to Yama Rája. When the papers of the king's life were produced before Yama, his life was denoted by a cypher, but the snake put in a 7 before this, thus raising his age to 70 years. Then Yama Rája said:—"This person I find has still 70 years to live. Take him back at once." Then the snake brought back the king's soul and restored it to his body, when he revived and lived for 70 years more. This feast was then established in honour of this event.—*Bhán Pártáp Tiwári: Chunar.*

(To be continued.

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82. **A City turned over by a Saint's curse—Bibi Kamalo.**—Bíbí Kamálo is said to have come to Káko in the time of Rája Kanak and his wife Rání Hansa. The Rája was a Buddhist; but, in spite of his religion, he is believed to have sent some food made of rats' flesh to Bíbí Kamálo. When the dish arrived the rats became alive, and the holy woman cursed the Rája. At once the city was turned upside down and the Rája was buried in the ruins.—*Cunningham: Archæological Reports, vol. XVI, p.* 38.

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83. **Mirzapur—A Mystical Religious Song recited by Baldeo Prasad, Village Accountant of Haliya.**—

Nar jánai amar yah káya :
Ek kuaná pánchon panihárí ;
Pánchon sichat ápan bárí :
Sukhi gayal kuaná, ukath gayal bárí :
Bihasi chalain pánchon panihárí ;
Nar jánai amar yah káya :
Tál súkhé, kavala kubhiláné,
Uri gai hansa, maram nahín jáné :
Nar jánai amar yah káya,
Sahasra hain guriya, akasuri rát,
Nám na bhajiyo, Dás Kabíra.

Man thinks this body to be immortal.
There is a well in which there are five water-drawers:
The five are watering their own garden.
When the well dries up the garden is ruined.
The five water-drawers retire smiling.
Man thinks this body immortal.
The tank dries up, the lotus withers:
The swan flies off and knows not the secret.
Man thinks this body immortal.
There are a thousand performers, but only a single night to act in.
O Kabír Das! you did not repeat the name!

The interpretation of this is said to be as follows:—The well is the human body: the five water-drawers the five organs of sense: the five gardens the five organs of the body: the tank the body: the lotus its heart: the swan the soul: the thousand performers worldly cares: a single night the limited period of age: the name, that of God.—*W. Crooke.*

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84. **Khonds—Fetichism.**—In the district of Nauságar a new deity has of late been adored, concerning whom the present Patriarch states that he manifested himself in a material form on the occasion of his own marriage. The god was found in the large dish of rice which, according to custom, his wife's mother at that ceremony placed upon his head. Its material is declared to be neither gold, silver, wood, iron, stone, or any other known substance. It is deposited in a small building or shrine under the guardianship of a Hindú priest, who is entertained for this service.—*Capt. Macpherson's Report quoted in Calcutta Review, vol. V, p.* 57.

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85. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 78). Anxious tidings were carried into Ghazni, that the armies which, under Muzaffar Khán, were defending the Faith by fire and sword in Hindústán, were being overpowered by the infidels. Then Sultán Mahmúd commanded Sáhú Sálár, to whom he had married his sister Mamlá, to advance to the rescue of the Faithful. On that evening Sáhú Sálár was wandering through his woodlands. "Little reck I," he cried bitterly, "that I should fall in battle. Yet fain would I that Mamlá had given me an heir. Then my lamp were not quenched nor my house darkened. But it hath pleased God that she is barren. There is no God but God." Suddenly there arose from the shadows an aged stranger with a silver beard and green raiment. "My son," he spake, handing him an apple. "God hath heard thy prayer. Take this apple. Half shalt thou eat and half thy wife. Verily she shall conceive and bring forth a son, who shall beat the gong of religion throughout the corners of Hindústán!" With these words he vanished. Then Sáhú Sálár divined that it was Hazrat Khizr; and on the same evening he shared the apple with Mamlá, who, nine months later, became a mother at Gargánjan. That child was Ghází Miyán. Up to his twelfth year, Ghází Miyán was spending a happy childhood at Gargánjan. On a sudden, he became enwrapt in anxious musing, which Mamlá, with a mother's instinct, attributed to

passion for some woman, or the malign influence of a demon. "Mother," said Ghází Miyán, in reply to her questions, "I have dreamt that the mare Lillí hath been born in my uncle's dominions. Well, I know that it is written in my destiny that I alone shall bestride her back, and till then I shall know no repose." Seeing that he was wasting with longing for Lillí, Mamlá, having despatched a letter by the scribe Naulá Qásim to her brother, travelled on a litter to his capital at Ghazní, where he received her joyfully, saying:—

"All hail! my fate doth bud and future wake;
My thanks, dear sister, that this path didst take" (1).

None the less, when she pleaded for Lillí, he swore by Alláh that, though he would bestow on her whole herds of camels and elephants, and the choicest chargers of Pagandour (2), he would not part with a dirty dish-clout, if it bore the name of his cherished Lillí.(3) Then Mamlá withdrew in anger and invoked curses on her brother.

"Death seize my brother with his lion heart!
And, lone and childless, may his widow smart (4)
For this dishonour on a sister wrought."

(1) The original runs:—
Khula karam bakht morá jágá,
Bhalá kí, o bahin jo tú ái.

(2) They are enumerated:—
"*Ghorá sufaid nám Daryáí,*
Yispar charhe Pír Dargáhí:
Ghorá sufaid nám Bilkí.
Motí se jhalke dáne:
Ghorá sufaid sandalí chitiyyá,
Abrag Sháh Burrági."

(3) The original runs:—
"*Lillí ke nám ká nílá tága bhí nahín denge.*"

(4) The original runs:—
"*Mare bháí sher jawán!*
Aur bháwaj howe rár.
Yisne ádar bahin náhín rákhá."

—*R. Greeven.*

(To be continued.)

86. Nandi, the Sacred Bull at Nimtor.—There is a rudely-sculptured, though well-proportioned stone bull *(Nandi)*, which the sculptor has depicted in a seated posture. At present it faces this temple. The peasants have a tradition that originally the temple descended from heaven, and that before visiting earth it moved from place to place, and finally took up its station at Nimtor. The sculptured Nandi, according to general belief, was also itinerant, though its wanderings were often different from that of the temple, so that the latter finally arrived at Nimtor long before the Nandi, which is said to have come from Gújarát.—*Garrick: Archæological Reports, vol. XXIII., p.* 125.

87. Eastern Districts, N.-W. P. — A Song to Mahadeva — Recited by Baldeo Prasad, Village Accountant of Haliya, Mirzapur District.

Shankar Mahádeo deo sewak sur já ké;
Nílkantha, bhasma ang, báhan bail ati prachand, Gauri ardhang sang, bhang rang chháké!
Nirtat nirtat chalat chál, orhé tan zard khál, rund mál, chandra bhál, drig bisál bánki.
Pár nahín páwat sesa, dhiawat sur, nar, naresa! Brahma nahín páwat pár; Nárad drig tháké.
Tulasi Dás ati prasanya nirakhi kai mukhár bind, koti páp chhúti jat nám let wáké.

O Shankar! God of gods, all the gods are your slaves. Your blue-coloured neck, your body besmeared with ashes, borne on the strong bull, your wife Gauri forming half your body and you intoxicated with hemp, you dance as you go along! Dressed in a tawny skin with a rosary of skulls, the moon shines on your forehead and lovely are your burning eyes. The god of snakes cannot tell your merits; gods, men and kings meditate on you. Brahma is unable to trace your end and Nárad's eyes are tired beholding you. Tulasi Dás delights to behold your face: merely repeating your name relieves one from a million sins.

88. Human Sacrifice — Lepers. — At Katwa, near Calcutta, a leper was burnt alive in 1812: he threw himself into a pit 10 cubits deep, there being a fire at the bottom: the leper rolled himself into it; but on feeling the fire he begged to be taken out, and struggled to get free. His mother and sister, however, thrust him in again, and he was burnt to death: he believed by so doing he should be transmigrated into a finer body. Lepers have burnt themselves alive at Katwa as recently as 1825. About 1810 the headless corpse of a man was found in the temple of a certain goddess of Serampur, near Katwa: it had been offered as a human sacrifice.—*Calcutta Review, vol. VI, p.* 427.

89. Sakhi Sarwar — The Saint. — There are traditions regarding the prowess as well as the sanctity of the saint. The hill that overlooks his tomb is said to have been infested by a prodigious giant. This monster was very oppressive. He used at night, standing on the hill top, to raise aloft a torch in his hand, and allure unwary travellers to their destination. Against him Sakhi Sarwar and his four companions waged a religious war. Eventually the holy man triumphed. The hill trembled at the fall of the giant's frame, but the saint lost his four beloved friends in the encounter.—*Calcutta Review, Vol. LX, p.* 80.

SOCIOLOGY.

90. **Hindu Customs—Account of—By Fitch (1583—1591 A. D.)**—" The Brámens, who are their priests, come to the water, and have a string about their necks made with great ceremonies, and lade up water with both their hands, and turn the string first with both their hands within, and then one arm after the other out. Though it be never so cold, they will wash themselves in cold water or in warm. These gentiles will eat no flesh nor kill anything. They live on rice, butter, milk and fruits. They pray in the water naked, and dress their meat and eat it naked, and for their penance they lye flat upon the earth and rise up and turn themselves about thirty or forty times, and use to heave up their hands to the sun, and to kiss the earth with their arms and legs stretched out, and their right leg always before the right. Every time they lye down they make a score on the ground with their finger, to know when their stint is finished. The Brâmens mark themselves in the forehead, ears, and throat with a kind of yellow gear (*geru*) which they grind, and every morning they do it. They have some old men who go in the streets with a box of yellow powder and mark men on their heads and necks as they meet them. And their wives come by ten, twenty and thirty together to the water-side singing, and there wash themselves, and then use their ceremonies and mark themselves in their foreheads and faces, and carry some with them, and so depart singing. Their daughters are married at or before the age of ten years. The men may have seven wives. They are a kind of crafty people, worse than the Jews. When they salute one another they heave up their hands to their heads and say " Rame, Rame."—*Voyage to Ormus and the East Indies : Pinkerton's Collection, vol. IX, p.* 411.

91. **Mirzapur — Kharwars' Agricultural Ceremonies.**—Before ploughing and sowing, the Kharwárs ask the Bráhman to fix an auspicious time (*saiat*). On a Friday they run a plough in the field five times from east to west and sow five handsful of seed-grain. When they are burning weeds for manure they get the Baiga to set the first pile alight. When they are sowing the rice they get the Baiga to go to the field and make an offering. For this purpose the cultivator brings to him 5 cakes, $1\frac{1}{4}$ sers of paddy, some butter and sugar. The Baiga on the edge of the field makes a mud granary into which he puts a handful of paddy. Then he makes a burnt-offering with the butter and sugar, and takes the cakes and the rest of the grain himself. At transplanting, the Baiga is made to plant five seedlings himself, and then the work goes on. At harvest he first cuts five handsful from the field and then harvest work proceeds. The cutting must begin on a Monday or Friday. They do not keep any part of the field unploughed with any religious object. When the new grain is ready they make an offering of it to the local godlings and ancestral ghosts before they begin to eat it. They know of a ghost named the Chordeva, who steals the produce of one village and takes it into the next.—*W. Crooke.*

92. **Punjab—Ornament-making.**—A further kind of embellishment is applied by another separate class, that of the *pardazsáz.* And the polishing will be done often by a class called *jilakárs* who do nothing else. The line between these various branches is, however, by no means sharply defined. The *murassákár,* for instance, will often emboss and chase ornaments as well as set stones. The village goldsmith is generally his own setter, embosser, chaser, polisher, &c., and sometimes his own wire-drawer or enamel worker. Some goldsmiths are often distinguished as *sádakárs.* The *sádakár* is properly a man employed on work which has not to be enamelled or set with stones; and in Delhi the word seems to have a further signification, implying that the *sádakár* is occupied only in the more elaborate kinds of such work, taking up the process where the ordinary *sunár* leaves it. The enameller, it should be observed, stands on a different position to that of the *chatera* or *mathera :* these latter are employés of the goldsmith : the former is dealt with direct by the customer : an ornament which has to be enamelled is returned to the customer by the goldsmith in its unfinished state.

93. **Khasias—Trial by Ordeal.**—Law-suits were formerly decided in a manner which, were it practised among ourselves, would put a stop to a good deal of litigation. Plaintiff and defendant, either in person or through their attornies, appeared on the margin of a deep pool into which they dived; whichever of the representatives of the parties succeeded in keeping longer than the other under water, was adjudged to be the successful claimant. This mode of decision has been long put a stop to, in consequence of a case in which both parties remained so long under water that neither came up alive. As a substitute, gold and silver are thrown into a vessel together: into this a man, appointed for the purpose, dips his head, and accordingly as he brings up gold or silver in his mouth the suit is decided.—*Calcutta Review, vol. XXXVIII, p.* 280.

94. **South Mirzapur — Kharwars—Birth Ceremonies.**—There is not much difference as compared with those of the allied tribes, but they take special care not to allow an owl to sit

on the thatch, as this makes the child ill. On the 12th day all the men of the family as well as the new-born baby are shaved. On that day all the women of the family get their nails cut by the barber and dye their feet with henna. All the men and women change their clothes on the 12th day, and have their old clothes washed. The mother is dressed in new clothes dyed with turmeric. All the women of the clan who live near have their heads oiled and put a patch of red lead on their foreheads. After this the mother rejoins the family. The men and women are feasted. No meat is given. The food consists of *kodo*, *urad* pulse and some vegetables. When a girl is born, only the family and a few near relatives are fed. For a year the child is liable to be attacked by bhûts: hence for that time it is never left alone. When the child is six months' old the eldest man in the family selects the name.—*W. Crooke.*

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95. **Gold and Silver Wire-making and cognate Industries.**—Neither Mr. Powell nor Mr. Stogdon notice the practice of affixing the gold leaf to the ingot by first notching the ingot with a file, nor to that of cleaning the gold leaf attached with salt and alum and water. In Mooltan the *kandlakash* now work with an English machine which requires only three persons—two to look after the machine and one to mend the wire when it breaks. The Delhi octroi rates are given by Mr. Stogdon. The purity of the Lahore *kandla* has degenerated since the days when Mr. Baden-Powell noticed its special freedom from alloy. The Municipal control has been withdrawn; the *kandla* is no longer taxed; and it is no longer pure: the *tárkashes* complain of the lowness of their profits and the constant liability of the wire to break: the customers who buy the wire and the *tezabiás* who extract the gold and silver from it are equally dissatisfied; and it is stated that a strong feeling exists in favor of the taxation, or, at any rate, the official assay of the *kandla* being renewed. There is a story that Government inspection was stopped by the circumstance that an inspecting Dárogah learnt the *kandla*-drawing which he was set to watch, and practised it to the detriment of the trade: the guild sued him and carried the case up to the highest Court, by which it was finally decided that the assay of *kandlas*, which hitherto had been carried on as a relic of native ruler's practice, was outside the scope of the function of Government. I have not been able to trace any foundation of fact for this story, but it is very probably correct in its main features. Popular report also says that assay under native rule was very strict: a piece of the *kandla* weighing one *tolá* was put into a crucible, while into another crucible a *tolá* of lead was placed: the two were subjected to the same heat until the *tolá* of lead disappeared: the silver was then taken out, and if the weight had been reduced by more than four *ratís*, the *kandla* was passed as correct.

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96. **Karnal—Betrothal Ceremonies.**—Betrothal is called *náta;* the ceremony, *sagái.* It generally takes place in infancy. When the father of a girl wishes to betroth her, he makes enquiry for a marriageable boy of good family, the village barber acting the part of go-between. If matters are satisfactory he sends the barber to the boy's village, who puts either a ring or one rupee into the boy's hand: this is called *ropna;* and if the boy's father returns Rs. 1-4, called *bidagi*, to the barber to take to the girl's father, he thereby accepts the offer and clenches the engagement. This engagement is not a necessary preliminary of betrothal; and is most customary among castes, such as the Rájputs, who marry at a comparatively late age, and who do not wish to go to the expense of a formal betrothal so long beforehand for fear one of the children should die and the money be wasted. Among Gújars, on the other hand, the above ceremony constitutes betrothal; but the *tíka* is affixed at the time by the Bráhman as described below. It is possible for the proposal to come from the boy's side, in which case he sends his sister's necklace: and if the girl keeps it, his proposal is accepted. But this is only done when the families are already acquainted. When it is decided to proceed to the betrothal (*ságâi*), the barber and Bráhman are sent with the *pích*, *náríyal*, or one rupee, which has been all night in the milk which is set for butter, a loin-cloth (*pích*) and a cocoanut (*náríyal*). The boy is seated in a chair before the brotherhood, the Bráhman puts the *tíka* or mark upon the boy's forehead and the other things into his lap, and coarse sugar (*gur*) is divided by the boy's father, who takes hold of the hand of each near relation in turn and puts some *gur* into it. The boy's father then gives Rs. 1-4 to the Bráhman and double that to the barber. Whenever other people give Rs. 1-4, the Játs pay Re. 1 and 4 *taka*, that is, 8 country pice at 5 to the *ána*. This is called *neg* or *lág*, and must be brought back to the girl's father: and when so brought back, completes the betrothal. Ordinarily no relation of the girl may take part in the embassy (*lági*) of betrothal; but Bráhmans send the girl's brother-in-law or relation by marriage. Exchange of betrothals between two families (*sánta náta*) is considered very disgraceful, and if done at all, is done by a tripartite betrothal—*A* betrothing with *B*, *B* with *C*, and *C* with *A*. Among Játs if the boy dies his father has a right to claim the girl for his other son: or, in default of another, any male relation in that degree. If the girl dies her family has no claim.—*Settlement Report, p.* 126.

97. **South Mirzapur — Ghasiyas—Birth Ceremonies.**—Their ceremonies are generally the same as those of the Patáris and Majhwárs. They believe children liable to attacks from bhúts up to the 12th day. To avoid this they hang on the door a branch of the *tendu* or ebony, leaves of the *bel* tree and a piece of iron : a sickle is kept in the child's bed. In the sixth month they have the annchikwa ceremony, when the child is fed with grain. On this occasion some relation of the father selects the child's name. The wife's relations have nothing to say to this.—*W. Crooke.*

98. **Inlay—Electroplating and Enamel.**—The process of *enamelling* (*minákári*) is also described in "*Punjab Manufactures*" at page 191. Enamelling on gold and silver in pink, white, yellow, green, blue and red, is done at Delhi; a little is done in Hoshiárpur; in Amritsar it is scarcely known. In Dera-Ismail-Khan there are four enamellers, two of whom have recently come from Mooltan. Mr. Baden-Powell derives the word *minákári*, apparently with justice, from the Persian word "*mina*," blue; but the local derivation at Mooltan is from "*nima*" (half), because the alloy used on the work is said to be half silver and half copper. As a fact the mixture in Mooltan is generally $\frac{3}{4}$ silver to $\frac{1}{4}$ copper; and the alloy is said to be more now than it used to be. Kángra and Mooltan seem to be the only places where the art is practised to any appreciable extent; the work at Maghiána and in Hazára being scarcely worth mentioning. Even in Kángra it is not the exclusive work of the men who work at it, for the same man will turn his hand to embossing, setting and enamelling. The enamel there is applied largely to silver cups and card cases. In Mooltan the art is applied to thumb-rings, finger-rings, toe-rings, *atardáns*, *surmadáns*, and square lockets (*patrián*); also to necklaces, buttons, brooches, bracelets, &c., of English style; and to dishes of various kinds.

99. **Mirzapur—Pankas—Death Ceremonies.**—Young persons are buried, all others cremated. The relations of the dead man watch the corpse carefully to prevent a ghost entering it. In the case of young children they have the ceremony on the 3rd day. They shave, wash their clothes and feed four clansmen. In the case of adults they have the ceremony on the 10th day, when they shave, wash their clothes and feed the clansmen. They give nothing to Bráhmans, have no fixed cremation or burial-ground and no annual ceremony.—*W. Crooke.*

100. **Karnal—Marriage Ceremonies.**—(Continued from para. 96). The day before the procession is to start or arrive, as the case may be, the *manda* or *mandab* is erected. At the boy's house they take five seed stems of the long *sarkara* grass and tie them over the lintel. They dig a hole in front and to the right of the threshold, put money in it and stand a plough beam straight up in it. To this they hang two small cakes fried in *ghi* with three little saucers under and two above this, and two pies, all tied on a thread. Finally some five *beran* culms and a *dogar* or two vessels of water, one on top of the other, are brought to the mother, attended by singing women, and after worship of the potter's wheel (*chák*), are put by the door as a good omen. At the girl's house the same is done; but instead of burying the plough beam, they erect a sort of tent with one central pole and four cross sticks, or a stool with its four legs upwards, at the top, and on each is hung a brass water-pot upside down, surrounding a full one in the middle: or a curtained enclosure is made, open to the sky, with at each corner a *líchi* or nest of five earthen vessels, one on top of the other, with a tripod of bamboos over each.—*Settlement Report, p.* 128.

(To be continued).

101. **Punjab—Gold and Silver Leaf as Medicine.**—Gold and silver leaf is also used as a *medicine*, being eaten with raisins (*munakka*) or pickles of apples, *halala* (Terminalia Chebala, "*Punjab Products*," page 349), and *ámla* (Emblica Officinalis) as a kind of tonic. Preparations are also made called "*kushtas*," the ingredients of which remain a mystery to all but their makers: the pure gold *kushta* is called *mirgang*, that of silver *rúpras*, and that of gold, silver, pearls, copper, slag (*sang-basri*), and other drugs, *basant-mitti*. The gold or silver *kushta* is used for palpitations, debility, congestion of the lungs and what not. Sometimes silver is prepared with the aid of sal ammoniac and *ak*-wood fire, or with turmeric and *upla* fire, about $\frac{1}{4}$ *rati* of the ashes being eaten with cream or butter. These *kushtas* are sought after, and charged for at fancy prices, such as Rs. 200 a *tolá*, and the like. There seems to be a good deal of rascality and quackery connected with the preparation and sale of these medicines. Alchemy, too, of course, is far from being dead; and the credulity of the people in such matters is unlimited.

102. **Mirzapur—Ghasiyas—Death Ceremonies.**—When a person dies if there is plenty of assistance and wood is easily procured they cremate the corpse, if not they bury it. There is no distinction in the case of men, women or children. They usually cremate and bury in a place north or east of the village. They have no regular cremation-ground (*marghat*); they do all the business themselves, and do not call in Bráhmans or Mahábráhmans.—*W. Crooke.*

103. **Dehra Dun—Marriage Customs.**—Marriage depends wholly upon pecuniary considerations. The bride always receives a dower of from Rs. 10 to Rs. 500, according to the father's means, partly in cash, the rest in clothes, furniture, ornaments, etc. In fact, the bridegroom is paid to marry her. This is the custom in the valley. In the hills, on the contrary, the bridegroom buys her from the father, and she sometimes fetches a good round sum.—*G. R. C. Williams: Memoir, p.* 43, *sq.*

104. **Mirzapur—Kharwar's—Death Ceremonies.**—All corpses are cremated except those of children of 3 years and under. They have the tribal feast on the 7th day after death, when they shave and wash their clothes. This is when a corpse is buried. If it is cremated they have the ceremony on the 10th day. They send for a Mahábráhman and feed Bráhmans on this occasion. On this day the tribesmen get a feast of *kodo* rice, *urad* pulse and goat's meat. The Bráhman is fed on cakes (*púri*) and vegetables. The relatives who attend contribute to the feast expenses in cash or kind. People who die of small-pox or cholera are buried, not cremated.—*W. Crooke.*

105. **Punjab—Miscellaneous Gold and Silver Work.**—The *deotás* or idols are profusely ornamented, besides being constructed mainly of the precious metals. A *deotá* is a collection of a number of fairly-carved faces affixed in rows one above the other to a large convex copper plate, which is unseen, being generally concealed by flowers strewn over it, and which is placed in a sleeping position in a high-backed chair without legs, attached to two long palanquin poles, and draped with silks and cloths. Attached to the top of the copper plate and standing well above the top of the chair is an umbrella-shaped ornament of gold or silver known as the *deotá ra chhátar.* In the case of the *deotás* of *Seoráj* a dense canopy of black *yák* tail hair is interposed between the top of the copper plate and the *chhátar.* The *deotás*' faces known as "*mohr*" are sometimes of brass, generally of silver and occasionally of gold. They are life-size representations of the human face. There may be 6, 9, 12 or 16 faces arranged in rows of two, three or four. They all present the same placid expression, and, though fairly carved, are not works of high art. The *chhátar*, however, is a very pretty ornament, shaped, as its name implies, like a flattish umbrella with pendants of chains and balls hanging all round the edge. The top surface is elaborately embossed with patterns of flowers., &c., and a smooth, conical apex is attached to the centre of it. The *chhátar* is generally renovated, or a new one is supplied to the *deotá* before he goes to the annual *Dassahra* fair at Sultánpur. The largest and finest of the Kulu *deotás* is *Bijli Mahádev*, a very handsome piece of workmanship. A female idol or *devi* is generally adorned with ornaments such as are worn by women, but made on a very large scale. A gold *chhátar* costs about Rs. 600: what the value of the materials embodied in a *deotá* (idol) may be it is difficult to say; but even a brass *mohr* or *deotá* face realizes Rs. 50, so that the total value represented by the 365 *deotás* of Kulu must be very great. The following musical instruments, used in the worship of a *deotá*, are sometimes of silver, though more often of baser metal:—The karnál, a very long, straight trumpet; the narsingha, large, curved trumpet. They are not, as a rule, chased or ornamental.

106. **Sirsa—Muhammadans — Birth Ceremonies.**—The midwife (*dái*), who is usually a Máchhin by caste, is given a fixed fee, and the Mullah is sent for from the mosque to utter the call to prayer *báng* (or *azán*) into the child's ear. Within ten days the child's hair is cut off by the barber, and when the mother and child are formally bathed, some twenty-one days after the birth, the women of the family are summoned together and feasted. If the child is a boy he is circumcised (*khutna*) at about the age of five, before the assembled relatives, by the family barber.—*J. Wilson: Settlement Report, p.* 171.

107. **Mirzapur—Pankas—Agricultural Ceremonies.**—At the commencement of ploughing the Pankas make a general contribution in the village, out of which the Baiga provides five fowls, which he offers to the village gods. Before they transplant the rice or sowing the spring crop they get the Baiga to make a general burnt-offering for the village with sugar and butter, and he gets some cakes for his trouble. They should begin work on a Friday: if for any reason that is impossible they wait till the next Monday. They do not start work until the Baiga and zamindar set the example. Before winnowing the Baiga has to burn an offering of butter and sugar on the threshing-floor, and at the same time a goat, young pig and a fowl are sacrificed, while a little spirits is poured on the ground. They bathe before they cut the new grain, and this must be done on Monday or Friday. Before spreading manure the Bhuiyas make the Baiga burn some wood near the village shrine. They have no rules about the eating of the new grain. Nor do they keep any part of the field barren for the sake of the local gods. All agricultural work should begin on a Friday.—*W. Crooke.*

FOLKLORE.

108. **Prejudice against growing Chillies and Tobacco.** (Para. 182, Vol I.). Once I asked a Murái (one of a class of cultivators who grow vegetables) to grow chillies, the seeds of which I had procured from the hills, but he excused himself from doing so on the ground that it was not the custom in his family to grow chillies. Some Muráis cannot be persuaded to grow tobacco.—*Pandit Kási Náth.*

109. **Ark-Vivah (Marriage with a Madar Tree (Calotropis).**—If a man happens to lose one or two wives and is anxious to marry a third, the ceremony of his third marriage is first gone through with an *ark madár* (calotropis) tree before he takes a third wife. The family priest takes the bridegroom to the fields where there are *madár* plants and repeats the marriage formula. It is generally believed that the *madár* plant dies shortly after the marriage. This custom is, however, confined to some of the higher classes of Bráhmans.—*Pandit Kási Náth.*

110. **Benares—Ramnagar — Death there.** —Those who die at Rámnagar, the fort of the Maharája, near Benares, are said to be transformed into asses. Hence all his family when dying are removed to Benares.—*Calcutta Review, Vol. XXI, p.* 203.

[This is believed to be incorrect. Can any one correct it authoritatively?—ED.]

111. **Eclipses — Pollution during Bathing.** —The Hindús believe that all things become impure during an eclipse. It is therefore that they bathe in the beginning, the middle and the end of it. Bathing at holy places, such as Benares, Hardwár, Kurukshetra, etc., is considered an act of great religious merit. Benares is preferred during an eclipse of the moon, and Kurukshetra during that of the sun. No sort of food should be taken during an eclipse and for about 12 hours before its commencement. Prepared food gets impure during an eclipse. Sweetmeats, preserves, pickles, and such like things that cannot be thrown away, are kept from such impurity by putting in pieces of *kusa* grass in them.—*Pandit Kási Náth.*

112. **Alha—Legend of.**—The great Alha of the Bundelkhand epic is said to be still alive. He is said to make regular visits on the last day of the moon to Devi Sárada's temple on the hill at Mahiyár, where he has been repeatedly seen and followed; but he sternly warns any one from approaching him. Another story is that he daily worships the Deví, and no one knows who puts a fresh garland on her statue every day.—*Archæological Reports, Vol. VII, p.* 20.

[This is the legend attached to many heroes: Arthur, Don Sebastian, Alfatimi, Barbarossa and many others.—See *Hartland: Science of Fairy Tales, p.* 205, *sqq.; Cox: Introduction to Mythology and Folklore, p.* 338 —ED.]

113. **Kumaun—The Tola—Ghosts of Children.**—The tola are the ghosts of children who die too young to have undergone the rites of tonsure or cremation. They are harmless, and not objects of dread. After a child undergoes the specified religious ceremonies, its soul is matured and fitted either to remain with the spirits of its ancestors, or to assume a new existence by transmigration. The state of the tola is only temporary, and after a time it, too, enters another form of existence.—*Gangadat Upreti.*

[For Mr. Traill's account of these spirits, see Atkinson: *Himálayan Gazetteer, Vol. II, p.* 833.—ED.]

114. **Gold Pins in the mouth.**—(Vol. I, para. 390). Mr. Smith is quite right when he says that the practice of having gold pins in the mouth is not confined to the Báwariás. Gold is believed to have some purifactory virtues, and for this reason every female in Márwár and Gujrát has two very bright gold patches on the upper front teeth. Gold, Tulsi leaves and Ganges water are also put into the mouth of a man in his last moments. —*Pandit Kási Náth.*

115. **Owls — Superstition regarding.**—To call one aloud by name at midnight is prohibited. The reason is stated to be that the owl has the power of closely imitating the name it hears, and of repeating it night after night in the vicinity of the house where the name was originally heard, with the result that the man is some day or other frightened out of his bed and dies.—*Mul Chand.*

116. **The Talao Lake—Its Legend—Human Sacrifice.**—This lake was made by a Bargújar Rája named Menh or Mehan. When it was finished the water all became blood red. The Rája consulted his pandits, who told him that the water had become impure because the work had been done by low-caste Khatíks or Chamárs, and they suggested that the only way of purifying it was by sacrificing his son, with his wife, his horse and his servants, in the lake. The Rája consulted his son, who agreed to the sacrifice. The red water was then drained off, and a room

built in the bottom of the lake, into which the Rája's son, with his wife, his horse and his servants, all entered. Six months' food was given to them, and the room was closed, and a temple built over it, and when the rainy season came on, when the lake was again filled, the water remained pure. It is the universal belief that whenever the lake overflows the Rája's son, named Chattarbhuj, is seen by night riding down the hill from the highest point on a blue horse. Some say that two torches are carried before him, and that his servants follow behind, until all disappear into the lake. Others say that his appearance on the blue horse precedes the fall of rain.—*Cunningham: Archæological Reports, Vol. XX, p.* 124.

[There are other examples of this. There is a tradition of human sacrifice in connection with the great lake at Ságar and the Banjáras.—ED.]

117. **South Mirzapur — Aborigines — Rules about New Houses, etc.**—The Korwas do not select any special time for going into a new house, and have no tribal feast on such occasions. They do not consider it unlucky if a part of the house fall down. When the Majhwárs build a new house they do a burnt sacrifice to the Earth Goddess, Dhartí Mátá, and make some rice and pulse (*khicharí*), which they offer to their deceased ancestors. This food is then distributed to five boys. After this they feed a few of their relations. The Ghasiyas do the same: if on the first night they sleep there they hear the call of the female jackal *(phenkár)* they consider it very unlucky and abandon the house. When the Bhuiyárs build a new house they cut the wood and fix up the post on a Friday: and they occupy the new house on the same day. The family have a feed of rice and pulse that day. The Kharwárs on occupying a new house feed the brotherhood with rice and *urad* pulse. When they are leaving an old house they first sweep out the south room where the spirits of the dead live. Then they put a light in the middle of the house and place before it five handfuls of grain, and pray to the Earth Goddess:—"O Dharti Máta! we have lived here in prosperity. Be propitious to us in our new house." Then the house is shut up, and they go away. The Pankas do the same. If the voice of a tiger is heard on the first night they occupy a new house it is a very good omen: the voice of a female jackal is very inauspicious.—*W. Crooke.*

118. **Unlucky Names.**—Almost every district in the N.-W. P. and Oudh has certain towns and villages which no one likes to name for fear of being deprived of that day's food, or of meeting some unforeseen misfortune. When people have occasion to name any such, they make use of certain makeshifts for their purpose. The names of some such towns, with their substitutes, are given below:—

Bulandshahr	...	*Unchâshahr.*
Bhongaon (Mainpuri)	...	*Pachkosá.*
Shikárpur (Bulandshahr)	...	*Name rather indecent.*
Bhitaurá (Fatehpur)	...	*Bágonwálá.*
Mandwá (Fatehpur)	...	*Rotiwálá.*
Kairáná (Muzaffarnagar)	...	*Berionwálá.*
Nánautá (Saharanpur)	...	*Phutáshahr.*
Jáis (Rae-Bareli)	...	*Adhotashahr or Chhotashahr.*

Under this head also come the names of certain misers and notorious evil-doers.—*Pandit Kási Náth.*

119. **Muhammadan Women — Calculating Ages of Children.** — The following dates in every month are unlucky: 3rd, 8th, 13th, 18th, 23rd, 28th. The common rule for finding unlucky days is to count from the little finger to the thumb, and every date falling on the middle finger is supposed to be unlucky. The 8th and 18th month or year in the life of a child are considered so very unlucky that ladies call the 8th *angina* or not counted, and 18th *mitha* or *sweet* in reference perhaps to youthfulness at the 18th year. The intention perhaps is even not to name the 8th or 18th when calculating the age of children. This is peculiar to women only.—*Mirza Mahmúd Beg.*

120. **Jaunpur—The Char Ungli Mosque.**—The Mosque Dariba, Khalis Mukhlis or *Chár Ungli*, was built on the site of a famous temple of Bijai Chand, by Malik Khalis and Malik Mukhlis, Governors of Jaunpur, under Sultán Ibrahím, and described in one place as his chief nobles, in another as disciples (*chela*) of Firoz, but of whom one was, at all events, a namesake of the only one of Ibrahím's brothers, of whom a separate and important command is recorded. Bejai Chand is said to have prefaced his devotions in this temple, erected by himself, by bathing in the Khás Hauz, an enormous stone tank, three-quarters of a mile from his palace, and still to be traced north of the great mosque, proceeding thence on foot to the temple. The mosque was erected for the convenience of Sayyad Usmán, a reputed saint, born in Shiráz, and driven from Delhi by the irruption of Timúr: his descendants are still said to dwell near the mosque which was rescued by Mr. Welland from the desecrating occupancy of the neighbouring Koiris. It consists of a domed-hall and two wings, the dome masked by a low façade peculiar to Jaunpur; but there is not any ornament to break or relieve the sombre massiveness of the building. The name

by which it is most commonly known is *Chár Ungli*, given it by reason of a stone in the south pier, bearing a line three inches long, which should measure four fingers, whosesoever be the hand measuring: much *púja* is done by Hindús to this marvellous stone, and it is immensely revered by Musalmans even if they do not daub it with oil or pay it any such outward respect.—*Calcutta Review, Vol. XLI, p.* 152.

121. **How Cows got their Hoof Cloven.**—Bhím Sen came to visit Rája Vairát during his exile. One day he shot an arrow at a deer and missing it hit a cow in the hoof. The wound healed, but the hoof remained cloven, and so have all cows' hoofs been ever since.

122. **Shraddha.**—(Vol. I, para. 233). During a shráddha, chiefly during the first half of the month of Kunwár (*pitripaksh*), no shaving or washing of clothes is permitted. No sewing is done nor alms given before Bráhmans are fed. This practice is not confined to illiterate people in the Punjab, but is observed by all orthodox Hindús all over India. Whenever there is a case of small-pox in a family, the members of the family to which the patient belongs do not give their clothes to a washerman or shave till his recovery, which is celebrated with the worship of Sitalá. Almost every town has a temple or even a platform dedicated to Sitalá somewhere near the outskirts of the town.—*Pandit Kási Náth.*

123. **A Charm for Scorpion Stings.**—Take the tail of a scorpion—sting and all—put it on the fire. Place a child over the smoke, so that the smoke may touch the whole body. No scorpion will ever sting it thenceforward as long as it lives, and it will not feel it even if the scorpion stings.—*M. Mahmud Beg.*

124. **Badaon — Rohilkhund — Pigeons — Lamps.**—(Vol. I, para. 75). It is believed that a house with pigeons is free from ghosts, and that a ghost or evil spirit can never haunt it. A house in which there has been no lamp burning for more than 15 days, is sure to become the abode of a ghost. This is a common belief throughout the N.-W. P., and there is some mention of it in the Hindú Shastras also.—*Bhagwan Das: Chhatarpur.*

125. **Kafir Kot—Its Legend.**—Kafir Kot. like many other places, is supposed to have long underground galleries holding untold treasures. One day a man of the Ajri tribe is said to have entered an opening, where he found a flight of steps. Going down the steps he came to rooms filled with many valuable things. Selecting a few he turned to go, but the entrance was closed. On dropping the treasure he saw the entrance open, and on making a second attempt to carry off the treasure the entrance again closed. He then gave up his dream of wealth and returned to his home. According to another version the man became blind the moment he touched the jewels, and recovered his sight on dropping them. —*Cunningham: Archæological Reports, Vol. XIV, p.* 27.

[This tale is the common property of Folklore, though the punishment of the robber from fairyland is effected in various ways.—See *Hartland: Science of Fairy Tales, p.* 135, *sqq.*—ED.]

126. **Muhammadan Women — Unlucky Days.**—There is an old tradition declaring the following days in every month to be inauspicious and unlucky. Any child born or tree planted on any of those days would, it is said, die :—

Muharram ..	.. 2nd—10th.
Safar ..	.. 1st—13th.
Rabi-ul-awal ..	.. 2nd—15th.
Rabi-us-sáni ..	.. 1st—11th.
Jamádi-ul-awal	.. 2nd—15th.
Jamádi-us-sáni	.. 4th—13th.
Rajjab ..	.. 2nd—10th.
Shábán ..	.. 4th—7th.
Ramzán ..	.. 3rd—7th.
Shawal ..	.. 20th—7th.
Zikad ..	.. 2nd—7th.
Zilhij ..	.. 6th—8th.

—*M. Mahmud Beg.*

127. **South Mirzapur—Aborigines—Remedy for Evil-eye, &c.** — The Korwas do not know any means of avoiding the evil-eye. The Patáris fix on their doors for this purpose three pieces of cloth—one red, one yellow, one black. It is believed that if a witch comes her glance falls first on this and the family escape. When cholera comes the Kharwárs fix an old shoe or a worn-out broom on the house door. Over it they place a black cooking-pot with white marks upon it. Round the necks of children they hang a necklace of the seeds of the soap-nut (*rítha*) or of the *corypha umbraculifera* (*bajar battu*). In the cow-house they suspend the sculls of a monkey, pig, or bear. This is a remedy for renderpest and foot and mouth disease. These necklaces are prepared by, and purchased from, women of the Bádi sub-division of the Nats who go about the country tattooing girls. It is believed that

if any one cast the evil-eye the seeds of the soap-nut will burst, and the wearer escapes. The black pot with white marks is placed especially on the roof to keep the evil-eye from the cucumbers which grow on the thatch. It is also commonly placed in the ripening corn with the same object.—*W. Crooke.*

128. **Faizabad—Mode of selecting a new Village Site.**—Muzaffar Balkhi, a mendicant, once settled in Khâspur, and owing to their having incurred his displeasure, he is said to have cursed the descendants of the founder, in consequence of which they began rapidly to die off. In this emergency, those who re-married went to the faqír and craved his advice. He told them to get a couple of sun-dried earthen vessels and to fill one with *sharbat* and the other with water, to place them on the heads of two *enciente* females who were to carry them as far as possible without breaking, and that wherever the vessels broke, the descendants of the malik were to settle.—*Settlement Report, p.* 184.

129. **The Ahir and the Demon—A Folk-tale told by E. David, a Native Christian of Mirzapur.**—There was once an Ahír who was a great fool. One day, while he was ploughing, a man came and said :—"Your wife has given birth to a son." The Ahír was very pleased and made him a present of one of his oxen. Then he went home and told his mother :—"Rejoice with me. My wife has borne a son." She answered—"What are you talking about? Why, you are not married yet!" So the Ahír went back to the man and asked him :—"Where is my father-in-law's house (*susrál*)?" The man said :—"Go to the city and sit down by a certain well. The first woman who comes up in yellow clothes is your wife." So he went off to the well, and many women came and went. At last he saw a woman in yellow clothes, and he followed her to her house and said :—"I have brought a present for the baby." He had brought a number of pretty things with him: so the woman thought that some relation had sent them, and as she happened to have just had a baby, she was very pleased, took the present, and gave him a pipe to smoke. Meanwhile her husband came, and when he saw the present and a stranger smoking in his house, he was sore displeased and began to beat his wife. When the Ahír saw this he was angry, and said :—"What are you beating my wife for?" So he kicked the good man out. Then he went to the landlord of the village and said :—"I want a field large enough to grow a hundred maunds of paddy." The landlord said :—"I have no land to spare just now, except one excellent field, but there is a *pípal* tree in it, in which lives a demon (*deo*)." "All right," said the Ahír, "I will take this." So he went off to the field with an axe and made as if he would cut the tree. The demon growled at him from above, but the Ahír did not mind him. Finally the demon said :—"Only spare my tree and I will give you anything you like." So the Ahír said :—"I want a hundred maunds of paddy, and if you give me this I will spare you." To this the demon had to agree. A few days after the demon's sister's son came to see him and heard of all this. So his uncle said :—"I think it would be a good thing if you killed this Ahír." The young demon agreed and went off after the Ahír whom he found asleep near the well. But when he saw the Ahír he was sore afraid and hid himself in the tank (*hauz*) near the well. As the Ahír stretched his legs he trod on the demon, who cried out "spare me." The Ahír said :—"What do you want here?" The demon answered :—"My uncle sent me to ask if you would like the hundred maunds of paddy (*dhán*) or cleaned rice (*cháwal*)." "Well," said the Ahír, "it may as well be cleaned rice." So the demon had to give him the rice, and as the woman's husband never turned up, the Ahír took her to wife and lived on the demon happily for the rest of his life.

130. **South Mirzapur—Ghasiyas—Eclipse—Superstition.** — The Ghasiyas have an extraordinary superstition that the sun and moon once borrowed money from some of the Dom caste and did not pay. Now some Dom occasionally devours them and then vomits them up again, which causes eclipses.—*W. Crooke.*

131. **A Pool which frees People from Debt.**—Near the Kapál Mochan pool is another called the Rin Mochan, because the Bráhmans of the place affirm that whoever bathes in it becomes at once free of debt.—*Cunningham: Archæological Reports, Vol. XIV, p.* 76.

132. **Unlucky Places.** — (Para. 118). The following places are also considered unlucky, and people avoid their names before breakfast :—

Name.		By what name they are called.
Kursi	Oudh	Ahmaqshahr.
Jais	"	Adhotarshahr.
Nasirabad	"	Nahas Qasbá.

It is not only the names of towns that are avoided or considered unlucky, but there are in every town some people whose names are considered unlucky and avoided before breakfast. For instance, a Rája in the Bara-Banki district, now deceased, was called "Manhús Rája." I hear that during the late settlement operations he did not pay a single pice to the officials, and so these men gave him this bad name, and hence he was called by this name for the rest of his life.—*Aziz-ud-din Ahmád.*

ETHNOGRAPHY.

133. **Ceremony of Initiation of an Aghorpanthi Ascetic.**—When an Aghorpanthi is being initiated, five glasses filled with country liquor with meat in them, flowers and garlands, are placed on the altar, which the Jogís surround while one acts as leader (*Kotwál*). A piece of cloth is tied on the eyes of the candidate: he is introduced to two divine preceptors who light a lamp: the cup of initiation is served round: his eyes are opened, and he is told "to look for the divine light" (*Joti ka darshan karo*), and the spell (*mantra*) is whispered in his ears.—*Bhán Pratáp Tiwári: Chunar.*

134. **Eastern Districts, N.-W.-P.—Marriage Customs of Sweepers.** (Continued from para. 63).

(*d.*) *Janwánsá.*—On arrival the bride's father assigns the procession a "field" for sitting (*janwánsá, khet dená*), and placing an earthen jar (*kundá*) of boiled rice (*bhát*) before the bridegroom, bestows a present on his father, usually consisting of a turban, which he has on his head, and a rupee, which he places in his hand. Four or five of the bridegroom's comrades taste the boiled rice, and into the remainder the bridegroom's father drops some money, which must not be less than 5 paisás.

(*e.*) *Dwár bár.*—Two sheets, one of the bride's and the other of the bridegroom's father, are held up before the doorway. From within the bride, and from without the bridegroom, approach one another, separated by the curtain. The bride's mother waves seven times (*árthi utárná*) round the bridegroom's head, a tray (*tháli*) or fan (*súp*) containing six articles:—

(1). Lamp (*diyá*). (4). Betel-nut (*supári*).
(2). Rice (*cháwal*). (5). Betel-leaf (*pán*).
(3). Turmeric (*haldi*). (6). Dúb-grass.

Next she waves, again seven times, round his head, each of the following articles:—

(1). A pot of water.
(2). A wooden rice-pounder (*músal*).
(3). A wooden grain-pounder (*battá lorhá*).

Lastly, she applies a coin, of not less than 2 paisás, bedaubed with rice and turmeric, in the manner of a caste-mark (*tilak charhháná*) to the forehead of the bridegroom, who receives the coin as his perquisite. The bridegroom's father drops a coin of not less than 2 paisás into the water-pot (*jeghar*) beside the marriage-poles. The bridegroom salutes (*salám karná*) his clansmen and returns to them, while the bride retires to array herself in wedding garments, and the sheets are lowered.—*R. Greeven.*

(To be continued.)

135. **Ornaments for the Ears.**—

Delhi.—Chánd or bijli ka jora, magar chaudáni lachke or khatke or jhulanyas, kan.
Ludhiána.—Dandi.
Jhang.—Dharán, popat patr, bunda.
Gujránwála.—Kangri.
Gujrát.—Dandi, bahaduri.
Shahpur.—Búnda, bhúlchi, kinti, nasbi, dhandu, pakla.
Muzaffargarh.—Denhún tilla, chílkán.
Dera-Ismail-Khan.—Nasbi.
Lahore.—Nasbi.
Peshawar.—Burghi, aveza.

136. **Nats' Popular Belief.**—The Nats are a tribe of aboriginal descent that lead a nomadic life and make their livelihood by exhibiting gymnastic feats. Walking on a rope stretched between two supports is one of their principal feats. It is popularly believed that the performer has two familiar spirits called Bírs, who look after him throughout the performance and support him between themselves. The Nat, it is supposed, has to perform several mystic rites and to offer sacrifices of goats, pigs and fowls to propitiate the Bírs. An accident to a performer is always attributed to his having been remiss in his attentions to the Bírs.—*Jwala Parshad.*

137. **Mirzapur—The Customs of the Dusadhs as recorded by themselves.**—(Continued from para. 61). After this seven piles are made of parched rice, and the bridegroom holds the bride by the ankle and makes her knock them over with the big toe of her right foot. There is no burnt-offering (*hom*). After the revolutions are complete the barber's wife unites the clothes of the pair, and the bridegroom is taken into an inner room (*kohabar*), the walls of which are ornamented with rice-flour and red paint (*geru*). This is done by the sisters-in-law of the bride. In this room the bride's mother takes the nuptial crown (*maur*) off the bridegroom's head. He then rejoins his party where they are halting. There they stay all night. Next day the bridegroom and four other boys are taken to the bride's house to eat rice and pulse (*khichari*). For doing this he has to get a present of two or three pice. After this the marriage guests are entertained and dismissed. The bride does not go home with her husband, but there is a regular *gauna* in the third or fifth year. For this the bridegroom, accompanied by four other boys of the tribe, goes and brings home the bride. A square (*chauk*) is made with flour and cow-dung. In this the pair are seated facing east, with their garments knotted together, while a Bráhman reads verses. After a feast the bride goes home with her husband. They go home on foot. When a child is born the cord is

cut by a Chamár woman: it is buried in the room in which the delivery takes place and a fire is lit over it. The cord is always cut with a sickle. Children under five months, or those not weaned, if they die, are buried. All other corpses are cremated. No one will eat food cooked by a woman during her menses. The child is fed on grain (*annprásan*) after six months, and then receives its name. This name is fixed by his maternal grandfather, grandmother or uncle. If this is impossible the name is fixed by the parents. All deliveries take place on the ground. The woman remains secluded for twelve days, and is attended for six days by the midwife and six days by the barber's wife. On the twelfth day the house is plastered and all earthen vessels replaced. Panchayats are summoned by the headman (*chaudhari*), whose office is hereditary. No special oath is given to the witnesses. If a woman is caught in adultery her husband has to give a tribal feast (*bhát*) before she can be restored to caste. This is if she offends with a clansman; but if her paramour belongs to another tribe she is excommunicated. The same is the rule with a girl caught in immorality before the marriage is consummated: her husband can bring her home after he gives a tribal feast if her paramour be a clansman. If an unmarried girl is seduced she is excommunicated; but her lover, if a clansman, can marry her by giving a feast. Widow marriage is allowed. There is no special ceremony. The clansmen are fed for a day and a half. Children by her first marriage remain in their father's house. Children by *sagái* rank in every way as those by a regular marriage. A man may take a widow by *sagái* even if his regular wife is alive. It is a regular rule that a child should be born in the house of the father, not among the mother's people. Friday is the lucky day for births. The tribal gods are Hardhana and Mahesri. This worship is done at marriages and births. The offering consists of liquor and a young pig. The deceased ancestors are worshipped at the pitrapaksha and dry grain is given to a Bráhman. They do not worship any Mountain or Nág Deota, the Snake God. The village gods (*deohár*) are worshipped when cholera prevails. The service is provided by a general subscription. A ram is covered with a yellow cloth and driven into the next village to carry off the disease. If such an animal comes into a village no one touches it. When foot and mouth disease prevails among cattle a young pig is driven off in the same way. When they want rain they offer a thick cake (*rot*) to Mahadeo. If a tiger kills any one a *baghaut* or pile of stones is erected in his honour, and a vessel of water is hung on a *pípal* tree. The Bráhman fixes a lucky time for beginning ploughing. The ploughmen get special food that day. When the grain is threshed they get a Bráhman to do a burnt-offering (*hom*) at the threshing-floor and the village gods are worshipped. To keep ghosts off the grain a fowl's egg is buried in the threshing-floor. Women are tattooed at marriage. There is no special pattern. They do not worship Dulha Deo. The door of the cooking-house should face west: the other doors, north and east. When a house is first thatched the relations are fed on rice and pulse (*khichari*).—*W. Crooke.*

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138. Punjab—Observances relating to Ornaments.—Everywhere and among all classes the use of one kind of ornament rather than another will be found to distinguish different grades or sections or states of society. And what constitutes a distinction in one tract will constitute no distinction in another. Observances kept by one creed or race are not observed by another, or, if observed, are not observed so strictly. There is a good deal of curious information on such points to be extracted from the reports before me, but the information given is not given with any completeness or uniformity; and the subject is so very unbounded, and withal so loosely connected with the main point of this monograph that I have not attempted to reduce it into shape and reproduce it here. The following simple instances will suffice to show how very varied custom is on such matters. You find it, for instance, an almost universal custom among Hindú brides to bedeck themselves with a vast amount of jewellery at and after marriage; but in Peshawar the articles added by a bride to her maiden *repertoire* are the *nath*, the *chotiphul*, the *tawiz* and the *chárgul*, while in Jullundur, in addition to what she wears as a married woman, the bride wears the *mauli*, *bandi*, *tika*, *pariband* and *mehdi*. The period of excessive decoration lasts in Jullundur for a year from the date of the *mukláva* or home-taking, in Jhang for three or four months, in Mooltan for two years. Take a still more marked instance. You find almost universally, at least among Hindús, that the *nath* or nose-ring is the sign of the married state: no widow or unmarried girl, except it may be in the hills on festive occasions, ordinarily wears a *nath*. But you will find all sorts of additional peculiarities observed in different parts of the country. In Rohtak the Hindú widow also discards *chúrís* (bangles); in Gurgáon *bichhwás* (toe-rings); in Umballa *bichhwás*, *kodas* and all noisy forms of anklets; in Jullundur the *chauk* and *phul*; in Jhang *chúrás*, *jhumkas*, *núras*, *karís* and the *tika*; in Montgomery the *chauk*, *phul* and *jhumka*; in Lahore the *chauk*, *chúrás* and *karís*; in Jhelum all head-ornaments, and in Peshawar the *chotiphul*, *tawíz* and *chárgul*. In Umballa the widow's ear-rings and other ornaments, including the *laung* or nose-stud, will generally be simple, without stones; in Ludhiána the widow only wears *churís*, *kundís* and a *hasli*; in Amritsar only

small ear-rings, a *tád* and a wire necklace; in Lahore a *tád*, *wális*, a *hár* of *mohars* or *kanthi* round the neck, and one *chúrí* or *band* on either arm; in Gurdáspur armlets and ear-rings only, and in Muzaffargarh only *karís*, *kangans*, *wális* and *dhedís*. In Gujrát she will generally abstain from ornaments, but will not provoke criticisms as long as she avoids wearing the *nath*. In Jullundur she will wear no ornaments at all for a year after her husband's death; in Kulu for four years; in Gurdáspur for one or two years; whereas in Ludhiána it is said that, while other relations discard ornaments for ten days after the husband's death, the widow alone is allowed to wear from the beginning such ornaments as she is permitted to retain. The above arrangements are modified on re-marriage in various ways. And by Muhammadans they are often either not observed, or observed with greater laxity than by Hindús. And even among Hindús there is a difference between the observance of such rules in the country and in towns.

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139. **Eastern Districts, N.-W. P.—Marriage Customs of Sweepers.**—(Continued from para. 134). (*f*). *Páon-pújá.*—When the bride is ready, she is seated with the bridegroom under the marriage canopy. Four pegs (*kíl*) of mango-wood are driven into the ground before them and a thread fastened around them. In the centre a fire is kindled by the bridegroom's father, who, after raising a flare by a libation of clarified butter (*ghí*), reverses an earthen vessel (*kundá*) over it, with the object, it is alleged, of conciliating the household deities. The bride's father deposits, at the feet of the wedding couple, the tray or fan, which, in an earlier ceremony, the mother was seen waving round the head of the bridegroom. All the bride's relatives taking a nip of each of the six articles, and touching the feet of the wedding couple, apply it to their forehead, and deposit as much money, by way of a present, as they can afford.

(*g*). *Gathbandhan.*—The gown (*jáma*) of the bridegroom is knotted to the mantle (*chadar*) of the bride by the religious mendicant, who by caste is also a sweeper, and whose title is the father (*bábájí*). In his absence the ceremony is performed by the husband of the sister of the bridegroom (*mán*).

(*h*). *Bhamírí.*—The wedding couple, with their left shoulder towards the marriage-pole, make seven circuits (*bhamírí*) round it. On the first four circuits the bridegroom, and on the last three the bride, is the leader. As each circuit is completed, it is usual, but not necessary, for the "father," or, in his absence, the bridegroom's sister's husband, to hand over a mango-strip (*tílí*) to the leader, who, tapping his or her partner with it on the back, flings it, by way of record, over the marriage canopy. The bridegroom, conducting the bride to the doorway, removes his head-dress, and tenders it with a money-present to the bride's mother, who, in like manner, removing her daughter's head-dress, tenders it with a money-present to the bridegroom's father. The bride retires into the building and the bridegroom to his clansmen, who, male and female, are feasted with raw sugar and rice and clarified butter, and then retire in a body, with the exception of the bridegroom and his father.—*R. Greeven.*

(To be continued.)

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140. **Punjab—Ornaments in the Market.**—As has been already noticed above, it is only exceptionally and in large towns that ornaments are kept ready-made for sale. In Delhi there are said to be some 225 pedlars of prepared goods; but there are only 20 shops in Delhi where you can go and buy jewellery ready-made, and of these eight deal in English goods only. The greater number of these ready-made dealers are Sarogi Oswáls; the rest being other Banyás of kinds and four or five Khatrís. In Siálkot this class of business is in the hands of Bhábrás who employ goldsmiths to make articles for them. This class of men is known in Delhi by the name of *jauhari*; and although he will sometimes deal in plain ornaments, it is generally to the precious stones and the ornaments set with jewels that he looks for his profit.

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141. **South Mirzapur — Customs of the Aboriginal Tribe of Kharwars—Agriculture—Evil-eye—Adoption—Marriage.**—When the crop is being sown a fowl is let loose in the field and then re-captured. When the crop is being threshed the fowl is sacrificed on the threshing-floor in the name of the local deity. First, however, it is made to eat some of the threshed grain. They take no measures to protect the young child from evil spirits until it has begun to eat grain, because up to that time it is considered to be a bhút. The dangerous period for a child is from the age of six months, when it first eats grain, up to the age of ten years. The main protection is a black mark made on the child's forehead, which keeps off the evil-eye and evil spirits. The child is named by a Pandit on the day it first eats grain, which is called the *pasní*. They have the custom of adoption. The child adopted must be the son of the paternal uncle or the son of a daughter. The usual price of a girl taken in marriage is 20 *páthis* of rice ($1\frac{3}{4}$ maunds), 1 *ser* salt, 1 *ser* turmeric, 1 *ser* oil or *ghi*. There is no fixed amount of dowry. The bride and bridegroom are rubbed with oil or *ubtan* for three or five days prior to marriage. This is done ten times in the 24 hours. The boy, while he is being married, wears a silver necklet, an iron ring on his finger and a sword on his

shoulder. Both bride and bridegroom have lamp-black put in their eyes and lac dye (*mahāwar*) on their feet: and a marriage bracelet (*kangan*) on their wrists. If a man runs away with a married woman he has to pay the expenses detailed above, incurred in her marriage. If he pay the costs of a tribal feast he is, if a clansman, restored to the brotherhood, and the woman is made over to him. If a man seduces an unmarried girl he has to marry her. If a married pair do not agree they can leave each other. When a woman is taken over in *sagái* the man who takes her has to feed the brotherhood for one day. This is known as *ekahra bhát*. A man's name is not changed at marriage. There are no special ceremonies at the birth of the first child. —*W. Crooke.*

142. **The Future of Gold and Silver Ornaments.**—The main evil which is laid at the door of this system is the loss of wealth. Another is the incentive to crime; in Dera-Ismail-Khan, for instance, it has been calculated that in one year, out of 968 cases of burglary, house-breaking and dacoity, 824 were connected with jewellery. Advocates, therefore, of economic and social progress look forward to a diminution of the stock of ornaments in the country, and it is not improbable that under our rule such a diminution will take place. The steps taken to reduce marriage expenses will doubtless do something, though perhaps not very much, in the direction. The spread of English or Anglicised education will probably do more; for it is noticed that the classes so educated are, on the whole, simple in their habits in this respect; and if anything occurs to give a general impetus to commercial enterprise and mutual confidence, opening opportunities for invesment, the use of ornaments may be extensively diminished. But any such changes can only be most gradual, and there are obstacles in their way. The "female vote" is one. The enormous respect for jewellery among the people as a criterion of respectability is another. And the distinctly agricultural, and commercially unenterprising, character of the class which mainly upholds the system is another. There is no fear, therefore, of the practice of ornamentation dying out; and the position of the *sunárs* appears a fairly assured one. European competition has as yet had little influence on the articles prepared for native custom. False jewellery, except in large towns or among the very poorest classes, is not largely sought after. The general character of the popular type of gold and silver work is rough and unfinished; it is more likely to improve than to deteriorate, and for its improvement it is at present being left to itself.

143. **Eastern Districts—N.-W. P.—The customs of the Muhammadan Bhats.**—There are various sub-divisions of the tribe, but my informant remembers only *Jága, Kanjiriwál, Khawáni, Rájbhat* and *Bandíjan*. These sub-divisions are exogamous. When a girl is to be married one of her near relations goes in search of a bridegroom: when all the arrangements are complete the bride's father gives him a drink of *sharbat* and Re. 1. This is considered to settle the betrothal. Then the boy's father calls the Bráhman who acts as his parohit, and puts before him one ser of paddy and five roots of turmeric. Then the Bráhman compares the pedigrees of the pair, and then divides the rice and turmeric between the fathers of the pair. After this the bride's father spends the night at the house of the bridegroom, and goes home next morning. Five days before the wedding they have the *matmangara* ceremony, when the female relations on both sides go with songs to the village clay-pit and bring some clay from there to the house. For doing this the father gives them a present according to his means. Out of this earth is made a fire-place (*chulha*) with holes for four pots to the north of the site for the wedding shed (*marwa*), and on this are cooked *barra*, or cakes made of *urad* pulse. Then the deceased ancestors (*pitr*) are invited to attend, and these cakes are distributed among those present in their memory. The nuptial shed is made with four bamboos in the corners and one in the centre, and it is roofed with split bamboos. Under the central pole they place an earthen pot (*kalsa*) filled with water, in which is placed a pice: at the mouth is placed a branch of mango, and over this a leaf-platter (*dauni*) full of barley, and on the top a light (*chirágh*) is lit with *ghi*. This lamp is lighted daily until the wedding is over. Near this vessel is also placed a plough beam, and to it are tied some images of parrots, which are made by the village carpenter out of mango-wood or the stem of the castor-oil plant.

On the day the shed is fixed up the pair are anointed with oil and turmeric. This is done first by the sister of the bride or bridegroom, and then the operation is finished by the wife of the barber, This is done five times every day until the marriage. On the day the procession starts the sister or aunt of the bridegroom digs a pit, which is called *pohkra*, in the courtyard of the house. Over this is placed an ox yoke (*juáth*), and on this the bridegroom is seated and bathed, and he is dressed in a complete suit of new clothes. On his head is a sort of veil (*sehra*) made of flowers, and a handkerchief (*patka*) is tied round his waist. He is taken on horseback to the house of the bride. His women relations accompany him outside the village, and there the mother waves (*parachhan*) a tray over his head to bring good luck, and marks his forehead with rice and curds, and then return home —*Abdul Rahman: Mirzapur.*

(To be continued.)

ANGLO-INDIA.

144. The Foringhis of Chittagong.—(Continued from para. 66). A girl always retains her father's name even after her marriage, and on her death it is engraved upon her tombstone. Marriages are generally arranged by a go-between. When a girl is to be betrothed, a day is appointed for the *phúl karrál*, when the young man's parents or friends visit her house with presents of ornaments and eatables. If the match is approved, a flower is given on the part of the bride, while she is invested with the trinkets which have been brought for her on behalf of the bridegroom (*noibo*). The banns are published in church for three consecutive Sundays. The dress in which the bride attends church on the last of these occasions, as well as the bridal dress, is provided by the bridegroom. Open house is kept for a week before the wedding, and much feasting and joviality take place. On the wedding day, after solemnization of the marriage, the bridal party first proceed to a friend's house, where refreshments are provided. They then go to the bride's house and partake of the marriage feast, after which the bride sings her farewell song, and the happy couple, attended by the bridesmaids, depart to the bridegroom's house. Soon after, the bride's parents arrive and the bride is formally transferred into the hands of the bridegroom and his family. This affecting scene over, the newly-wedded pair are left alone. The Feringhis attach considerable importance to the consummation of a marriage, and curious stories are told of the quarrels and jealousies which arise on this question, and the means that are taken to prevent them. It would seem, however, that there are few wrongs which cannot be atoned by a judicious banquet and a certain quantity of drink. Feringhis beat their wives with great harshness, not to say cruelty. An act of kindness is regarded as the mark of a mean spirit.—*Calcutta Review, Vol. LIII, p.* 86, *sq.*

(To be continued.)

PHILOLOGY.

145. The Gaddis of the Kangra District and the Chamba State.—Few Himalayan races are more worthy of study than the Gaddis of the Kangra District and the Chamba State. They live on the outer Himalaya and in Chamba up to the southern slope of the mid-Himalaya. They are great sheep-owners, and have divided among themselves for grazing purposes all the mountains and valleys from Ladák on the north to the Satluj on the south. In features, manners, dress and language they differ from the surrounding population. Their tradition is, that they migrated from the neighbourhood of Lahore before the Muhammadan invasion. The best account of them is in the *Settlement Report* of the Kangra District by Sir James Lyall. Cunningham has included their language in his comparison of the various Alpine dialects from the Indus to the Ghádgra (*Ladák*, pp. 397—419.) The language is called Gáddí. The country of the Gaddis is Gadderan, and the low land is known to them as Jhándar. Gáddí has much in common with the surrounding dialects, but it has a large number of words peculiar to itself. Instances will be given of pure Gaddí words and of Gáddí grammatical forms. The following is a very popular song describing how a woman equips her lover to cross a mountain pass in a snow-storm :—

Thale, bhalá, bádlí chharhi ha, bo dholá meriá ;
Chharandá pahárá jo tá jándí, bo dholá meriá ;
Tá khíná piú há bo bhariná, dholá meriá ;
Tá jot kián ho tá díná, dhola meriá.

Below, the cloud has risen, oh my love ;
It goes climbing the mountains, oh my love ;
The snow-storm has doubled, oh my love ;
How will my love cross the mountain?

Parará jo deli púlá dholá apne jo
Tá janghlú jo deli súthnú dholá apne jo
Tá pití jo deli cholú dholá apne jo
Dháknúe deli tá dorá piáre apne jo
Tá hokhá jo deli thúngár piáre apne jo
Tá jot tián ho tá díná, meriá piáriá.

For his feet I will give grass shoes to my love ;
For his thighs I will give trousers to my love ;
For his back I will give a frock to my love ;
For his hip I will give a woollen cord to my dear ;
For his pocket I will give parched maize to my dear ;
Thus shall my love cross the mountain.

Tá jote jhángá ho tá píu há, dholá meriá
Nihal tá barkhá ho táú bhári, bo dholá meriá
Tá jhándar rahnde ho tá jhandresú dholá meriá.
Ta Kugti tá rahnde ho Kugtail, bho dholá meriá.

Let the snow-storm fall on the mountain, oh my love
Let the rain be heavy in the valley, oh my love ;
Let the lowlanders remain in the lowland, oh my love ;
Let the Kugtails remain in Kugti, oh my love ;

The above lines will not be difficult to understand if the words "bo" and "ta" be omitted. They occur very often. They have no meaning, and are inserted merely to fill up the lines. "Bhala" in the first line also has no meaning. "Delí" is the third person feminine future from "*dená*," to give. "*Delá*" masculine and *deli* feminine for "I will give" are purely Gáddí forms of the future. I do not know of the form in any other Himalayan dialect. "*Pahárá*" and "*parárá*" are the plural of "*pahár*," a mountain, and *parar*, a foot. *Jo* is the suffix of the dative case like "*ko*" in Hindi and *nú* in Punjabi. "*Há*" is the third person singular, present tense of *honá* or *bhoná*, "to be." "*Khíná*," a snow-storm. "*Díná*," to cross a mountain pass. "*Khokhá*," the body of a frock. "*Thúngár*," parched maize. "*Nihal*" and "*jhándár*," for the low land, are, I believe, the only pure Gáddí words in these lines. "*Kugti*" is the name of a village and pass in the mid-Himalayas. "*Kugtail*" is a resident of Kugti. "*Púlá*" is the common grass-shoe of the Himalayas. "*Cholu*" is the frock peculiar to the Gáddís. It is made very capacious and loose, and is secured at the waist by the "*dora*," a cord of black wool. The confining of the *cholu* round the waist by the *dora* makes it bulge and form a capacious pocket, in which the Gáddí carries some very miscellaneous contents from his dinner to a dozen new-born kids.

I offer the following words, which, as far as I know at present, are pure Gáddí words, to the readers of *Notes & Queries*, to criticize and say if they are to be found in other dialects :—

Ban, an arrow.	*Gaúlá*, a langur monkey.
Bat, an egg.	*Nar*, a stone.
Chach, a father.	*Betari*, a wife.
Iji, a mother.	*Hi*, yesterday.
Kharál, hair.	*Dote*, to-morrow.

—*E. O'Brien.*

NUMISMATICS.

146. It may not be generally known that a curious collection of coins of considerable antiquarian value is to be found at the Calcutta Mint. The coins are not for exhibition, but for sale, and that at about the actua

value of the metal. The real value of the coins lies in their historical interest, and for this there is nothing to pay. Their presence in Calcutta is accounted for by the law of Treasure Trove, under which all kinds of hidden wealth come into the hands of the State. Those who are curious in such things can obtain gold mohurs of the reign of Sultan Ala-ud-din Muhammad Shah, about 1300 *A. D.* : rupees coined by Muhammad Shah, by Shah Jehan, the builder of the Taj Mahal, and Aurangzeb, together with old copper-pieces innumerable. Numismatists on the look-out for specimens doubtless know all about such matters ; but there are many others who might be glad to indulge a moderate taste for the genuinely curious. In this instance the indulgence is easy and inexpensive.

[The following is only the preface to an elaborate report on the progress of numismatics in India, from January, 1886, to July, 1891, which was presented by Mr. Vincent A. Smith to the recent Congress of Orientalists. The report itself consists of a bibliographical index, under the eleven classes here named, giving the author's name, the publication, and a summary of the contents.]

This report is not as complete as I should wish it to be. The time at my disposal is only that which can be spared from heavy official duty, and it is difficult for a man living in a remote station in Upper India to keep himself acquainted with the progress of European scholarship. I should not venture to lay before the Congress a report so imperfect if I had any reason to suppose that the work would be better done by somebody else ; but there is no reason to suppose that such will be the case, and I therefore offer what I can, in the belief that with all its imperfections the compilation will be useful.

The bibliographical notes have been arranged under eleven classes. No work on Indian Numismatics generally of at all recent date is in existence. Prinsep's Essays, Marsden's *Numismata Orientalia*, and Wilson's *Ariana Antiqua* are still, and always will continue to be, of value ; but they are all old, and to a considerable extent obsolete. My rough attempt at classifying Indian coins under a few main heads with reference to modern discoveries may thus possess some interest.

I have not hesitated to describe the first class by the title " Early Indigenous Coinage." This class consists of rude coins, some bland, some impressed with the stamps of small punches successively applied, and some cast in moulds. A few are inscribed. Proof of the indigenous origin of these coinages was given long ago by Thomas and Cunningham. It has been summarised in my essay on the " Art of Coinage in India," which is section VII of my paper entitled " Græco-Roman Influence on the Civilisation of Ancient India," published by the Asiatic Society of Bengal in 1889.

Mr. Theobald's paper on the symbolism of the punch-marked coins, published by the same Society in 1890, is by far the most complete account of the subject, and, though fanciful, is deserving of careful study.

My second class consists of the Bactrian and early Indo-Scythian coinages, which are too closely related to admit of separation. The standard authority on this subject is, of course. Mr. Percy Gardner's well-known Catalogue. Mr. Gardner has described some remarkable novelties belonging to the Bactrian series in the *Numismatic Chronicle* for 1887.

My notes are, I fear, more incomplete in this department than in any other. The purely Indian coinages are poorly represented in continental collections, and have seldom attracted the attention of continental scholars. But the Græco-Bactrian coins have long excited keen interest, and I have probably failed to notice sundry papers in periodicals to which I have not access at present.

The most important contribution to the knowledge of the early Indo-Scythian coins which has been made since the publication of Mr. Gardner's book is Dr. Aurel Stein's brilliant demonstration of the Zoroastrian character of many of the deities represented on the coins, and his proof that the PAO NANOPAO legend is a form of the Persian Shahan Shah, equivalent to " king of kings."

βαδιλεύς βαδιλεωὺ, *Mahárájádhirája.*

My third class of coins, the later Indo-Scythian, is a rather vaguely defined one. It corresponds generally with what Mr. Thomas called Indo-Scythian coins with Hindi legends. The legends are supposed to give eleven names of generals with more or less Scythic designations and also the names of the tribal septs. But the interpretation of these brief and obscure legends is far from being satisfactorily settled. Dr. Hœrnle has described many coins of this class in the *Proceedings* of the Asiatic Society of Bengal.

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147. **Punch-marked Coins.**—The date of these well-known rude silver and copper coins is very uncertain, and it is probable that they remained in use for several centuries, at any rate, in some parts of India. I never could discover any ground for Sir A. Cunningham's belief (*Archæological Report, vol. I, p.* 70) that " many of them are as old as 1000 *B.C*, and, perhaps, even older ;" though it is impossible to affirm that none are so old. One of the very few known positive indications of the date of punch-marked coins is afforded by the fact recorded by Mr. Thurston (*No.* 2, *Catalogue of Coins in the Madras Museum, p.* 8) ; that at Polàchi, in the Coimbatore District, a silver coin of Augustus was found in a tomb along with irregular shaped punch-marked Buddhist coins.

It is desirable that other observations of the coins found associated with punch-marked coins should be recorded.—*V. A. Smith.*

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148. **Variety of dies of ancient Coins.**—All students of early Indian coins must have been struck by the great variety of type and absence of uniformity in details. One reason of this is that the dies were probably of soft metal and required frequent renewal. Other reasons are explained in the following extract :—" It must not be forgotten that in old times there was not that dreary uniformity which now prevails in the coinage of all countries. Certain moneyers used to be appointed, whose business it was to strike the coins of the proper weight and fineness, but, as to design, a great deal was left to individual enterprise. Of Offa, for instance, there are some forty or fifty varieties of type still extant, some with his head and some without, and some even with the name of the moneyer placed by the side of the king's head, whose name and title appear on the reverse." (*J. Evans, Origin of Pounds, Shillings, and Pence, p.* 4. *Reprinted from Journal of Institute of Bankers*, 1882). The gold coinage of Chandra Gupta II is known in nearly twenty quite distinct varieties.—*V. A. Smith.*

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POPULAR RELIGION.

149. **Benares—The Worship of the Panch Pir.**—(Continued from para. 85). Ghází Miyán was watching for her return, and, well knowing that the mare Lillí could not be taken inside the litter, conjectured from a distance the failure of the mission. With childish petulance he dashed blindly forward with his toy-drum "mání" round his neck, swearing that he would carry off the mare Lillí. Losing himself in a jungle, and tearing himself amongst the brushwood, he at last tumbled prostrate, near the outskirts of a village, footsore and gasping. Bethinking himself that he was but a sorry invader, he offered up a prayer to heaven, whereon the greensward parted, disclosing a hidden treasure. A few strokes upon mání soon collected all the urchins of the neighbourhood, to each of whom he gave a gold-rouble (ashrafí), with the request that he would obtain from his parents a few days' leave of absence, and return with a faggot. Mustering them on their return he transformed, by the magic of his prayer, each of the children into a horseman, and each of the faggots into a charger, in exact counterpart of himself. Then, with this eerie squadron of his doubles, he advanced upon his uncle's capital. Halting at a tank where Mahmúd's vaunted chargers were being watered, Ghází Miyán heralded his arrival by stretching them lifeless. Ere long Sultán Mahmúd, with his four brothers, was descried, adorned in royal garments, and hurrying forward with presents of sweetmeats and betel. Bewildered at the sameness in the aspect of the horsemen, the royal party, with some impatience, enquired.—"What ho! good fellows, where is your master?" The soldiers, amongst whom the circumstances of their enrolment had produced a feeling of equality, were incensed at this language, and a free-fight followed, during which the royal party were roughly handled, and their sweetmeats devoured by the soldiery. At last Sámgyá Sultán, who was the captain of the squadron, interposed. "Who are you?" he demanded of Mahmúd, whose plumage was sorely ruffled. "I am the uncle of Ghází Miyán," gasped the monarch, thinking thereby to conciliate the respect which he was powerless to enforce. "O, are you?" replied the captain carelessly. "Here, we are all brothers. Ghází Miyán's uncle therefore is mine also. Be of good cheer. Henceforth you shall not be molested. We consent to receive your visit at daybreak, provided that it is accompanied by the usual presents." The captain was chewing a sweetmeat as the party sneaked back to the city.—*R. Greeven.*

(To be continued.)

150. **Eastern Districts, N.-W. P.—A Religious Song.—**

Swámí Jí nahín áyé : kauné gir chháyé ?
Uttar disa kási kíno páwan, dakkhin áp sidháyé.
Ghúmar ghúmar sab tírath kínhé, desa men sujas banáyé.
Unhain Harbansa don kar jorain, charan kamal sir náyé.

My lord cometh not: on what mountain doth he tarry? On his northern pilgrimage he visited Benares, and then went south. All the holy places he visited in his wanderings and showed his glory. Harbans with joined hands meditates on his lotus feet.

151. **Buddha's Begging Bowl.**—The bowl has gone through many vicissitudes. Buddha is said to have left it with the Lichhavis of Vaisáli. Fahhian saw it at Peshawar, where it was apparently carried off by the king of the Little Yuchis who made a raid into Magadha. He tried to remove it to Kábul or Balkh. It was finally taken to Kandahár, where Dr. Bellew saw it.—See *Cunningham's Archæological Reports, Vol. XVI,* 8 *ff.*

152. **Harshu Paure—A deified Ghost.**—In Chayanpur Babua, in the Arrah District, there is a platform in honour of Harshu Brahm. There was once a king Sáhbaran there. He built a great palace. Harshu Páure was his family priest. He had four sons. They built a house higher than the Rája's palace. One day the Rája and Ráni were asleep on the roof of the palace, and they saw a light high up on Harshu's house. The Rája told the Ráni that this was the house of their family priest. Next day the Ráni got her courtiers to hint to the Rája that his family priest by building his house as high as that of the Rája showed his intention of contending with his master. So the Rája was angry and sent workmen, who knocked down Harshu's house. He was so grieved that he sat *dharna* at the palace door for twenty-two days without food or drink. No one could induce him to go away. Finally the king's daughter implored him to drink, and Harshu drank a little water from her hand. Sugar had been mixed in the water. When he drank this, Harshu said—"You said you would give me only water. Why did you give me *sherbet?*" She said she gave it to him only to relieve his thirst. He blessed her, and told her that her progeny would increase and the Rája be destroyed. Then Harshu died. When they went to take his corpse to Benares they saw him standing there with his wooden sandals on. He said he had become a Brahm, and whoever worshipped him would get his desires fulfilled. Now his altar is worshipped with fire sacrifice, Bráhmanical cords and sweets. If any one obtains his wish he offers a golden Bráhmanical cord and a silken waist string, and feeds Bráhmans in his name.—*Khairat Ali : Chunar.*

[This worship is quickly spreading over all the eastern districts of the N.-W. P. This legend is very much the same as that given by General Cunningham in his *Archæological Reports.*—Ed.]

153. **Benares—The Worship of the Panch Pir.**—(Continued from para. 149). At day-break, when the visitors arrived, Ghází Miyán, who had been absorbed in the Qurán, welcomed his uncle warmly, in fact crushing in $2\frac{1}{2}$ of his ribs in the embrace. At this juncture, Mahmúd lost command over his temper and language. "Gently," replied Ghází Miyán,—"Well I know that, starting from your palace, you blustered before your underlings, saying, 'this fellow is but a youngster. If I kiss his lips, I shall set the mother's milk suckling, and if I embrace his body I shall crush in two ribs or more.'" Now that you know me better, peradventure you will yield me the mare Lillí. "Never. Know you not that Lillí and I were born in the same house? Consult the oracle of the Qurán. Of a surety your doubts will be resolved." "Naught care I where you were born," snarled the monarch, and I wot not of doubts to be resolved from the Holy Writ. If you have wit enough to find the mare Lillí, she is yours." In an instant it was revealed to Ghází Miyán that the mare Lillí, owing to her ungovernable viciousness, was confined in an underground chamber barricaded by four gateways, where water was poured down a tube and food lowered on a bamboo. With a brief prayer the hero flung open each gateway in succession with an appropriate miracle. At the first the air became fragrant as with roses; and at the second, as with jasmine; while at the third, the leading bridle started to his fingers; and at the fourth, Lillí approached whinnying with delight. "God is great!" exclaimed each of the by-standers, biting his finger with astonishment: "ere now Lillí hath never been loosed, save only at the 'Id, and there was then bloodshed. Whence comes her meekness?" In her heart the mare Lillí prayed for speech; and at the intercession of Ghází Miyán her prayer was accorded. The multitude marvelled as she implored the hero to release her for a moment. "Let me prove myself," she pleaded, "faithful to Mahmúd's salt." "Out on your wiles," replied the wary hero, "you seek but room to kick in my skull." "Master," replied the mare, "may God strike me blind and leprous if I had borne such a thought!" Ghází Miyán released her. With a scream of delight she galloped eight miles to the east and eight to the west, careering wildly through the gateway of Mahmúd, who, with his retainers, stampeded at her approach. Satisfied that her former owner abandoned her, and that she was absolved for

allegiance, Lilli returned, gentle and submissive, to her new master.—*R. Greeven.*

(To be continued.)

154. **Another Version of the Fairy Gift Legend—Human Sacrifice.** (Para. 125).—The Gadarmar, or shepherd's temple at Barnagar, was built by a shepherd (*Gadariya*). Once as he was pasturing his goats he found the goats of the sage Gyán Náth straying without a keeper. So he tended them, and in the evening took them to the cell of the sage. In return the sage gave him a handful of barley, which he scattered in his indignation over the big stone outside the cell. When he told his adventure to his wife she abused him, and, lifting up his blanket which he had thrown over some cakes of cow-dung fuel, she found that the cakes had been turned into gold. He then remembered the barley which, in his folly, he had discarded, and went back to the place and found the stone turned into gold. So he became rich, and in his gratitude made a lake and a temple, but as no water would remain in the lake the Bráhmans advised him to sacrifice his son, his son's wife, and his grandson. When this was done the lake was filled with water.—*Archæological Reports, Vol. X, p.* 72.

155. **Turmeric in Hindu Ceremonial.**—At the ordinary general meeting of the Anthropological Society of Bombay, a paper was read on the use of turmeric in Hindú ceremonial by Dr. W. Dymock, who, in the course of his remarks, said that turmeric appears to have come into use in India as a substitute for saffron and other yellow dyes which were used by the ancient Aryans before they invaded the country.

Turmeric, best known as Haridra in Sanskrit, has forty-six synonyms, such as pita, "yellow;" gauri, "brilliant;" varnavati, "having colour;" kamala, "lustful;" nisa, "rajani," and all other words which signify "night." The use of the latter synonyms is variously explained. A distinguished professor of Sanskrit whom I consulted referred me to one of the best commentators on the Amarakosa, who states that turmeric, being a substance used for dyeing, came to be called rajani, which etymologically means the material by which a thing is dyed, because the word rajani had already come to be used in the language to denote "night." A well-known Bombay Vaid, to whom I put the question, replied:—"We have a tradition that it is called 'night' because in former times married women used daily to apply turmeric in the evening." On further enquiry I learned that this practice is not extinct as he supposed, but still prevails in Goan villages, about Asnora, and probably elsewhere. Married women in the evening, when the house work is completed, dip their hands in turmeric water and pass them lightly over their cheeks: the mistress of the house also performs the same office for any married friend who may happen to drop in at this time, and on some pretence detains her until the lamps are lighted. The reason they give for doing this is that the goddess Lakshmi may visit the house at this time. This goddess is regarded as the wife of Surya, and the practice is probably a survival of sun-worship. It is curious that a somewhat similar difficulty occurs in the Arabic language. *Asfar* signifies "yellow" and also "black:" the lexicographers explain it by saying that no camel is so black but that some yellow hairs will show themselves projecting from his black coat. In Hindú ceremonial turmeric is almost always necessary. Amongst the most important occasions on which it is used I may mention the following as prevailing in most parts of India:—A few days before the marriage ceremonies commence, five married women or five virgins anoint the bride with turmeric and oil upon the forehead, head, breast, back and feet, and the bride puts on a robe dyed with turmeric, which she wears until the day of the marriage. Turmeric and oil are sent from the house of the bride to the bridegroom, who is anointed in a similar manner, and sends back a similar present to the bride. The marriage contract is stained or spotted with turmeric. During the ceremonies the sisters of the bridegroom perform *arta* before him with a dish of turmeric water, and, dipping their fingers in it, touch his forehead. A portion of the wall is daubed with turmeric and dashes of *kunku* after the arrival of the bride in the bridegroom's house, and before it are placed the *kul* and all the clothes and ornaments constituting the marriage presents: the bridegroom, and after him the bride, prostrate themselves before this spot. Does not this yellow daub represent Surya? The bridegroom ties a thread round the bride's wrist, to which is attached a piece of turmeric and a betel-nut. Towards the end of the ceremonies the bridal party play with turmeric water, dashing it over one another. A woman who performs *sati* and married women when they die are taken to the funeral pile clothed in a robe dyed with turmeric. At all times when puja or worship of the gods is made turmeric is necessary. When a new *sári* (robe) has been purchased, two threads are drawn out, one of which is offered to Surya and the other to the goddess Tulsi, and turmeric is applied to the corner of the cloth. Turmeric powder and *kunku* (a pigment made with turmeric and lime) are presented to women who have husbands living, and to dancing-girls, in the month of Chaitra, or upon the occasion of the Nauratra. The Akshata rice used in various ceremonies is coloured with turmeric and lime. In the *Ramayan* turmeric is mentioned as one of the eight ingredients of the *arghya*, a respectful oblation made to gods and venerable men.

156. **Khonds—Worship of the God of Hunting.**—The Khonds being much given to hunting, there is a god of hunting who must always be propitiated by parties proceeding, usually in the hot weather, to the chase. Such parties generally consist of from 30 to 50 persons, who drive and mob the game, killing it with their bows, slings and axes. They seem now to be ordinarily unaccustomed to the use of poison for their arrows.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 56.

157. **Mirzapur—A Village Song to Rama.**—
Rita bharai to bhar dharkáwai,
Aisá kudrat Maulá teri!
Bina pankh, bina parwardigár,
Suno kaun khabar lé meri?
Atha kothari dao darwaja,
Rám kothariyá ori!

You can fill an empty and empty a filled vessel, such is Thy might, O Lord! I am without wing or protector, listen—who else can save me? My body has eight rooms with ten doors, and Rám guards the entrance!

[She compares her body to the eight-leaved lotus: she has ten senses, and the name of Rám is ever on her lips.]—*W. Crooke.*

158. **Eastern Districts, N.-W. P.—The Diwali Festival.**—(Continued from para. 81.) On the nighth of the Diwáli the womenkind put the little bell-shaped pot, known as a *ghanti*, over the light and make what is known as *Amáwas ká kájal*, or "the new moon lampblack." This is applied during the next year to the eyes of the children, and with it a mark is made on their foreheads in order to save them from evil-eye. At 3 A. M. the women take an old winnowing fan (*súp*), and beating it in the house, call out *Iswar paitho, Dáridr nikso*: "Enter O God! Depart Poverty." Then they take this fan and throw it away outside. If any one is afflicted with syphilis or any disease of the blood he takes off his clothes, and going about naked, snatches one of these fans from the hands of some woman. This cures his malady. On the night of the Diwáli the little girls make mud houses, inside which they place a small earthen pot which they fill with parched rice. On the second day of the bright fortnight of Kártik is the *godhan kútna*. The women on a platform outside the house make a little mud house and images of Gauri and Ganesa; and there they place the parched grains which the girls offered on the night of the Diwáli. Near this they put grass with spikes known as *bharbhár* and *batkataiya*. Then the women bring a rice-pounder and wave it round (*parachhan*) the mud house, and invoke blessings on their relations and friends. This brings good luck for the next year. Then every sister marks the forehead of her brother with *rori* and makes him eat five grains of gram. He must not crush the grains between his teeth but swallow them whole. This brings length of days. Then she makes her brother sit facing the east and feeds him with sweets; and he is expected to give her a present in return. This day is known as "the brother's second" (*bhaiya dúj*.) On this day the Káyasth caste worship their pens and ink, and distribute sweets to relations and friends. After this the teachers write what is called *idi* and take it to their scholars, and receive a present. The words written are usually:—

Zahé rozé Diwáli purza núr ast,
Nawai roshani har su zahúr ast.
Zehar kué o az har khána bázár
Misalé roz tarikhé nafúr ast.
Jawáhir Lál ráh umré fazún bád,
Barái o shuda shair tabazád.

"What an excellent day is the Diwáli with its illumination. Every kind of illumination appears from every lane and house in the market. Darkness is turned into light. May Jawáhir Lál's years be long. This verse was made for him." At the third watch Ahírs come in a drunken state to every one's door and make a row: every one gives them a pice and some grain, and they give the blessing—

Ukhiyá barhé úkh jariya. barhi úkh ká ága
Waisé barhé fulané bhaiyya jaise Ganga barhé Payaga.

May So-and-So increase as the sugarcane grows with its topshoots as Gangáji at Payág (Allahabad).—*Bhan Pratap Tíwari: Chunar.*

159. **Baskets of Bhim Sen.**—At Bakhra, in Muzaffarpur district, Bengal, is a lion-pillar which is called the pole of Bhím Sen's baskets which are two high conical mounds.—*Cunningham: Archæological Reports, Vol. XVI, p.* 16.

160. **Sakhi Sarwar—The Saint.**—(Para. 89). Within the enclosure are seen the tombs of the Saint, his lady Bíbí Ráé and a Jinn who fell at the onset of the Saint. The walls are hung with offerings of small pillows of various degrees of ornamentation. Persons who suffer from ophthalmia vow gold or silver eyes for their recovery. The hair of an expected child is vowed to be shaven at a certain time at the temple, and its weight in gold or silver given to the Saint. Some childless parents vow to him their first child, and on its birth take it to the temple with a cord around its neck. For it a pecuniary offering is accepted. There are a number of sacred pigeons attached to the shrine (para. 124), which are supported by an allowance realized from certain villages.—*Calcutta Review, Vol. LX, p.* 85.

SOCIOLOGY.

161. **Kumáun—Polyandry.**—The custom of many brothers having one wife in common has long ceased to be practised in many parts of this province; but the widow of an elder brother is commonly re-married to the next brother.—*G. W. Traill: Statistical Sketch of Kumaun. Edited by J. H. Batten, p. 22.*

[This is very doubtful.—Ed.]

162. **Karnal—Tribal Organization.**—(Continued from Vol. I, para. 1129). But the *Thapa* is not wholly confined to the original tribe which founded it. A man without sons will often settle his son-in-law in the village as his heir: and as the gentes are exogamous, the son-in-law must necessarily be of another family. So, too, a man will settle a friend by giving him a share of his land. The strangers so admitted have in many cases separated their land off into separate villages; but just as often they still live in the old village, and in some cases have just overshadowed the original family. It is curious to note how the fiction of common descent is, even in these cases, preserved, as has been so well insisted upon by Sir H. Maine. The man who thus takes a share of another man's land is called *bhún bhái* or "earth brother," and if a landowner of gens other than that of the original owners is asked how he acquired property in the village, his invariable answer is —*bhái karké basáyá*: "they settled me as a brother."—*Karnal Settlement Report, p. 75.*

(To be continued.)

163. **Sunars in the Punjab.**—The localization of the trade presents as many strange points as in other trades and other countries. For almost any species of article you can count on a supply at Delhi and Amritsar; and it is difficult to say that either of these places has a speciality. The work of Lahore, Pesháwar and Gujránwála has a celebrity of a very local character. For enamel Mooltan or Kángra is preferred: for inlay, Kotli or Gujrát. If you want the best jewellery of Kulu you go to Dughilag near Sultánpur; and if you want a silver-headed walking stick, you go to Nizámabad in Gujránwála District. The country town of Ráhon has a name for gold and silver ribbon; that of Pasrúr, for *dori* and *kaitún*. If you want a good "*sonsehra*" or fringe for a bridegroom, you order it from Siálkot. You will find one town or village producing, or supposed to produce, one class of ornament better than another: some particular form of gold neck-lace is best made here; some special kind of silver ear-ring there; nose-rings here, finger-rings there; and so forth, without any imaginable reason being assigned for the phenomenon. But one finds very little trace of a transference of trade to new centres. The enamel work of Maghiána, and that of Dhamtaur and Naushahr in Hazára, is gradually expiring; but one does not hear of any trade springing up elsewhere to take its place. An immigration of Hindú craftsmen from the north has been noticed in Montgomery: some Sikh stonesetters have recently left Lahore for Mooltan; and there is said to be a small emigration from Lahore and Mooltan to Dera-Ismail-Khan. But, on the whole, the trade is stationary, and the goldsmith with all his astuteness and avarice remains, like other men, a very difficult piece of luggage to transport.

164. **Mirzapur Bhuiyas—Death Ceremonies.**—When a man is dying, if they can afford it, they make him touch a cow-calf, which is given to a Bráhman. They bury children and cremate adults. On the day after the cremation they collect the ashes of the deceased, sprinkle milk over it and scatter it about in the air. When a man is cremated they leave an axe or hatchet, and in the case of a woman, a sickle, at the cremation place. When they take the corpse to be burnt they sprinkle sesamum (*sarson*) along the road to bar the return of the ghost. They have the 10th-day ceremony, when they give a Bráhman a couple of rupees and a brass drinking-vessel and tray. The brotherhood are fed on rice and pulse, goat's flesh, pork and liquor. The relatives are invited to attend. The barber shaves them all and gets Rs. 1-4 for his trouble. The Bráhman and barber also get some grain. When old or respectable people die the fees are larger. On the 10th day they sprinkle at night ashes in the house and put near it a little rice and pulse in a leaf platter. If they find on the ashes the marks as of the feet of a rat or weasel, they conclude that the deceased did not die by the will of Paramesar, but by the witchcraft of some Dáin or Ojha. They then implore the spirit not to injure any member of the family, and do worship to it in the family cook-house by offering up a fowl and sprinkling (*tapáwan*) of liquor on the ground. If there are no marks on the ashes, they think that Paramesar has carried off his ghost, and that he is no longer in the world.—*W. Crooke.*

165. **The Meeting of Women.**—Amongst Hindús, in these Provinces, when women meet after a separation of months and years, they catch hold of one another by falling on each other's breasts and weep loudly. The tone in which the weeping is done shows that it is not really done through grief, but to celebrate a meeting. Is weeping a sign of female or male meeting in any other country of the world?—*Sanwal Singh.*

. **Relations on Marriage.** — Among the ús of the greater part of this country it is regarded as sin for a man to touch his younger brother's wife. Similarly, the women avoid the person of their younger sister's husband. The custom is so strictly observed that even the things for their use are avoided by the respective parties.—*Balkrishna Lal.*

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167. **Punjab—The Sunars as a Caste.**—The following are the 48 sub-divisions of the Mairs as reported from Lahore:—Jálur, Dhalle, Masawan, Sarwana and Sur, Dhune, Surák, Nichol, Ludhar, Babar, Ahat, Karwal, Maran, Mitru, Nál, Suchú, Dáwar, Bhulle, Suse, Ahi, Ballan, Dharna, Sarna, Shín, Udera, Sadeuri, Khurnee, Kandivaddí, Chalageri, Hauzkhawasí, Pidrí, Kingar, Malhaddí, Rodi, Kande, Khich, Basán, Rudke, Gund, Rete, Ledhe, Partole, Wurar-Kokre, Ratte, Main, Vaid, Nagaurie; and Tauri-wal of whom the Dhalle and Sur alone are exclusively Hindús And the following those of the Tánk *sunárs, viz.*, Mittu, Viru, Rodkí, Bhole, Rasín, Ratre, Ochi, Ajátí (or Che-játí), Thande (or Panjjátí), Samnu, Janjoge, Akásh-mohle, Bunjáhí (divided into Mehra, Sanduria, Bobal, Kakki, Tráme and Chánglí), Bahrí (divided into Kokal, Katarmal, Gidar, Kaun, Ujaimal, Salgotia, Teju, Khich, Gijar, A'hat, Thothre, Patní, Samánia and Hichar), Panj-játí (divided into Bhopale, Batti and Botan) and Sunak; all of whom are exclusively Hindús except the Sammí. In Hoshiárpur the Tánk *góts* are said to be the Gojaní, Kanot, Bhagha, Pholu, Kashri and others unspecified. In Dera-Ismail-Khan the Musalmán *sunárs*, who are said to have come from the Chenáb, in the Jhang District, are reported to be of three sub-divisions—the Dharne, Katarmaland Nahár, which are also sub-divisions of the Aroras. The Hindú *sunárs* of Dera-Ismail-Khan are divided openly into Khatrís and Aroras; of whom the Khatrísare sub-divided into twelve *góts* (eight of which are found in the district), and the Aroras into nine. Of the eight Khatrí *góts*, five—the Sarne, Dhande, Ajoti, Akásmole and Kan—will not intermarry with any of the remaining three, the Makhu, Nukra and Bobál. Similarly although all the Arora *góts* of the *sunárs* call themselves Uttarádhís, yet six of them (the Bútte, Súchche, Dhaneje, Malpaní, Battan and Ragte), will not intermarry with the remainder—the Chandpul, Taramine and Lodar—whom they look on as Dakhinís. In Peshawar the divisions of *sunárs* given are: for Hindús, Itan, Waid, Dangai, Gond, Darberai, Lugí, Bobal, Ranger, Sandhari, Shamsí, Dhedí and Ajatí; and for Musalmáns, Báhár, Ríte, Liláb and Gharwál. In Ferozepore the Mair *góts* are given as Sedhi, Maháich, Thákrán, Guggar, Jhangí, Dhariwál, Sunnak and Karor; the Tánk *góts* as Thothre, Ahat, Khich, Ajemal, &c.; and the Bunjáhís as Dhanne, Sur, &c. In Shahpur the divisions are Chopra, Kapúr, Dhaun and Sont; the first three of which are purely Khatrí divisions. I give all these names for what they are worth; and more still are to be found in the Lists of Tribes and Clans published from the returns of the last census. It would be interesting to compare these different lists, and to see what inferences could be made from the similarity of the names of *sunár* sub-divisions to those not only of Khatrís and Aroras, but also of other castes. But this requires more time and experience than I have at my command.

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168. **Muhammadans—Burial near Houses.** —Among the Muhammadan residents of Gorakhpur there it was a common practice, until very recently, to bury the dead bodies of the members of their family in the premises of their houses. This is evidenced by a number of graves to be seen about almost in every house in the city. The enforcement of Municipal rules has greatly put a stop to this system; but the Muhammadans who possess sufficient space in their houses still follow the old custom.—*Balkrishna Lal.*

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169. **Thags—Consecrated Pick-axe.**— Can any one say where a specimen of the consecrated pick-axe of the Thags could be obtained? Dr. E. Tylor wants a specimen for the Pitt River's Ethnological Museum, Oxford.

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170. **Benares — The Sweepers' Tribal Council.**—(Continued from para. 139).

(e.)—Execution.

Punishments inflicted by the council of clansmen, are of three classes:—

(1) Fines (*dánd*).

(2) Dinners (*bhog, kháná*).

(3) Outcasting (*ájás karná*).

Non-compliance with No. (1) or (2) is punished by No. (3). Fines are always multiples of Rs. 1¼, which is an auspicious number. The formal method of outcasting consists in seating the culprit on the ground and drawing the tribal carpet over his head from which the turban is removed. The messenger of the eight companies inflict a few taps with slippers and birch-brooms for above. It is alleged that unfaithful women were formerly tied naked to trees and flogged with birch-brooms; but that owing to fatal results for—

(1) the "five kicks" (*panch lattí*) among Chamárs,

(2) scourging with a clothes' line (*tanáú*) among Dhobís,

Government has assumed an intolerant attitude towards all corporal punishments, the cessation

of which has deprived the council of almost all its power.

(f.)—Atonement.

When an outcast is re-admitted on submission, whether by paying a fine or presenting a dinner, he is seated apart from the tribal carpet, and does penance (*tauba* from *toba*) by holding his ears and confessing his offence. A new *huqqah*, which he supplies, is carried round by the messenger, and a few whiffs are taken by each of the clansmen in the following order:—

(1) the "bather,"	(4) the eight spokesmen,
(2) the brigadier,	(5) the eight summoners,
(3) the eight presidents,	(6) the private soldiers.

The messenger repeats to the culprit the council's order, and informs him that, should he again offend, his punishment will be doubled. With this warning he hands him the *huqqah*, after smoking which the offender is admitted to the carpet, and all is forgotten in a banquet at his expense. —*R. Greeven.*

171. **Punjab—Wages and Profits.**—The above refers merely to the wages and profits of common ornament-making. In the other branches of the trade different rates prevail. Setting of jewels, for instance, will be charged for either at a rate per stone set or at a rate per *tolá* of the weight of the completed ornament. In Umballa 1 to 4 annas is charged per stone, and in Ludhiána 12 annas per *tolá* on the weight of the piece. In Jullundur the charge is apparently Rs. 3 a *tolá*, in Amritsar it is Rs. 6 per *tolá* of gold used in setting, and Rs. 4 per *tolá* of the same for false gems. In Delhi the stone-setter makes 4 annas to one rupee a day, and in Dera-Ismail-Khan 8 annas to one rupee. In Jhelum he gets an average daily wage of 12 annas and in Amritsar 8 annas, while in Lahore he is said to get Re. 1 to Rs. 2. For ornaments set or studded with stones, a combined rate will often be charged, varying from Rs. 3 to 6 a *tolá*. In Mooltan, where this form of industry brings in 6 to 12 annas a day, the rate charged is said to be from Rs. 4 to 6; in Gujránwála from Rs. 4-8 to Rs. 5, and in Gurdáspur from Rs. 3 to 4. For enamelling, the charge in Mooltan is 4 to 12 annas per *tolá*, bringing in some 4 to 6 annas per diem; in Delhi the daily income lies between 4 annas and a rupee. The in-layers of Siálkot make 6 to 8 annas a day, and those of Lahore 8 to 10 annas. A *kandla-drawer* in Delhi makes 4 annas to 2 rupees a day, in Lahore Re. 1 to Rs. 2; and in Amritsar he can draw 3 to 4 *kandlas* a day at Rs. 2 each, but is not certain of continuous employment. A *tarkash* at Mooltan charges 2 annas a *tolá;* at Delhi he makes 2 to 4 annas a day; in Lahore 2 to 6 annas, and in Amritsar 8 to 10 annas. Makers of gold ribbon (*gota*) get about 4 annas a day in Siálkot; in Umballa the wholesale profit on the sale of *gota* is Rs. 9-6 per cent. gross, or, after deducting carriage, commission, octroi, &c., Rs. 6-4 per cent. net; the retail profit is put down at 15 per cent. In Mooltan capitalists provide machines for drawing the *kandlas*, and pay their employés (three of whom go to a machine) four rupees a month each, for 6 hours work a day. The wage at Mooltan for making *kalábátún* is 2 annas for one *tolá* of silk and one *tolá* of silver; the profit is put down as 3 pie to one anna per *tolá*.

172. **Shiah Muhammadans—Customs of.**—The dowry (*mahar*) which is payable by the husband if he divorces his wife, is fixed at 51,000 dinárs. Some Shiahs who claim descent from Timúrlang have a ceremony called *jalwa*, which is similar to that known among Hindús as *láwa parachhna.* The boy and girl, after performing the *ársi* and *sandal*, are seated on a wooden stool when a woman of the Mirási caste brings parched rice and sprinkles it over them, using the words *Taimúr Sháh, Bádsháh. Amín.* "In name of King Taimúr. Amen:" and she then continues naming each of the other Delhi kings, adding to each the word *Amín.* When a corpse has to be interred at a distance it is disembowelled and thus carried in order to avoid putrefaction. — *Bhán Pratáp Tiwári: Chunar.*

173. **Benares — The Sweepers' Tribal Council.**—(Continued from para. 170). A private, with much respect, may interrupt proceedings to direct attention to anything irregular. On the conclusion of the evidence, the three inferior officers in each company confer together until they arrive at a unanimous decision, which, through their spokesman, they submit to their president. When each president is unanimous with his assistants, he confers with the presidents of the other companies, and when all eight presidents are unanimous, they confer with the brigadier, who, if he agrees with them, delivers the final decision. In case of disagreement, the disputed question must be argued out, or further evidence adduced until the disagreement is removed. As there is no record of evidence or judgment, it may well be inquired how it is possible, except by accident, ever to obtain a unanimous decision amongst 33 human beings. In point of fact, however, the issues are of so simple a character, and therefore so fully within the compass of the private soldiers, that public opinion is very powerful; and as in cases of dead-lock, oaths are administered to the dissentient officers, the practical result follows that, where an officer, in spite of an oath, persists in blocking the decision of a dispute by a corrupt or perverse or even unpopular verdict, he is liable to be dismissed from his office, or even

expelled from the brotherhood. The subordinate officers decide according to the majority of the private soldiers, and a president rarely persists in opposition to his subordinate officers, while the brigadier accepts the opinion of the presidents almost as a formality.—*R. Greeven.*

(To be continued.)

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174. **Musical Instrument in the form of a Bow.**—Dr. Balfour of the Pitt River's Museum, Oxford, asks for information—

(*a*) as to the use of a musical instrument in the form of a bow, sometimes with a resounding bass in the centre;

(*b*) as to the different varieties of primitive lamp (*chírágh*) used in Upper India.

Any curious specimens of the above would be welcome.

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175. **Benares—The Sweepers' Tribal Council.**—(Continued from para. 173).

(*c*.)—*Summons.*

When any dispute arises, the aggrieved party, depositing a process-fee (*talabána*) of Rs. 1-4, addresses his summoner, who, in company with the treasurer and through the medium of the spokesman, refers the question to the president. Unless the matter is so trivial that it can be settled without caste-punishments, the president fixes a time and place, of which notice is given through the messenger, to the summoners of the other seven companies. Within each company, the messenger, who is remunerated by 5 paisás out of the process-fee, carries round the notice to each private soldier.

(*d*.)—*Procedure.*

The tokens of a free and worthy member are two in number:—

(1) to sit on the tribal matting,

(2) to smoke the tribal *huqqah*.

With the object, therefore, of excluding outsiders, proceedings must open with the outspreading, usually symbolic, of a carpet, and the smoking of a *huqqah* handed in turn to each clansman. For this purpose the members of the outcaste are seated on the carpet in three lines and in the following order of precedence:—

(1) Brigadier-Jamadár

(2) Each batch of four officers of the eight companies arranged as follows:—

(*a*) President (R)	(*c*) Treasurer (L. C.)
(*b*) Spokesman (R. C.)	(*d*) Summoner (L.)

(3) all the private soldiers.

Each party to the dispute, in charge of the messenger of his company, is cross-questioned, individually, by the eight spokesmen, who proceed to examine—

(*a*) all witnesses adduced by the two litigants;

(*b*) all persons who can depose to material matters in corroboration or rebuttal of the facts sworn by witnesses of class (*a*).—*R. Greeven.*

(To be continued.)

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176. **A Song sung by Chamars at the Tilak Ceremony during marriage.**—

Kahawán ké Bámhan áyal?
Kekaré duáré bhail thárhá
Sughar bar khojai?
Mirjapurwá ké Bámhan áyal;
Chunariyá men bhail thárhá
Sughar bar khojai.
Bhítar sé nikasain Ajodhiya Rám,
Háth gulelá, mukh pán,
Uhai bar sundar.

Whence has this Bráhman come? At whose door does he stand to select a beautiful bridegroom?

The Bráhman has come from Mirzapur and is standing in Chunár in search of a beautiful bridegroom. [The names of places are of course changed to suit the occasion of the wedding.] Ráma, lord of Ajodhiya, comes out in the form of the bridegroom, with a bow in his hands and chewing *pán*. He is the beautiful bridegroom.—*Bhán Pratáp Tiwárí.*

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177. **Mirzapur—Kharwar Tribe—Rules of Salutation.**—When the father of the bride meets the father of the bridegroom he salutes him by touching his left foot with his right hand and puts his left hand on his shoulder and joins his chest and stomach to those of his friend. The other does the same. The girl's father says *Samdhi, juhár.* (Hail: father of my son-in-law). The boy's father in reply says "*Samdhi, Juhár! Juhár! Juhár!*" Younger people salute their elders by touching the knee with their right hand and bending and then shaking hands. This is *páélagi*. The elder replies *Níké raho! Níké raho!* "May you be prosperous!" Every one in the village except Bráhmans and Chhatris salute the Baiga when they meet him. When women meet the younger falls into the arms of the elder and weeps. Then the elder caresses and consoles the younger, and kisses her on the cheek. The two fathers-in-law visit each other without hesitation and eat at each other's houses. When a man is going to look for a bride for his son, he proclaims the fact openly and makes no secret of the business. No match-makers are employed. The friends on both sides make all the arrangements.—*W. Crooke.*

FOLKLORE.

178. South Mirzapur — Aborigines — Colours, &c.—The Korwas say that they wear only white clothes, and have no knowledge of the lucky colours of cattle. The Majhwárs consider white the lucky colour, and this they wear at marriages. They never buy a red ox as he sits down while ploughing. They consider an ox with drooping horns (*maina*) lucky. A cow or ox whose hair is black and white mixed together is considered good. The Ghasiyas believe in red and yellow, and these are the colours worn by the bride and bridegroom. They have no ideas about other colours. They do not consider the colour in buying cattle. The Bhuiyárs believe in white, and this is their marriage colour. They will not buy black cattle which are ill-omened. The Kharwárs dread black coloured things. Their marriage colours are white and yellow. Grey cattle are good. They do not like speckled cattle as they fail in ploughing. An ox with two curls on the forehead is called *gára* and is unlucky. The Pankas, if possible, buy white cattle.—*W. Crooke.*

179. Mirzapur — Ordeals for Witches.—The Korwas deny that there are any witches among them or that they know any ordeals. If, among the Mánjhis, a woman is designated by a Baigá or Ojha to be a witch, she is made to stand in water waist-deep and to swear that she will give up her evil practices. The Ghasiyas, when they find a witch, make her stand waist-deep in water, and the Ojha pricks her on the breast till he draws blood. Then a few grains of rice are steeped in the blood and she is made to eat them. This is understood to make her forget her spells. The other allied tribes, except the Bhuiyás deny knowing anything. Their practice is the same as that of the Ghasiyas.—*W. Crooke.*

180. Delhi—Mode of detecting Thieves.—The following method of detecting a thief is well known in Muhammadan families in Delhi. The names of all persons who could possibly have committed the theft, or whom suspicion points to as likely to have committed the theft, are written in small pieces of paper. These are then deposited in a *lota* having a flat projecting edge or border. The vessel is then gently raised from the ground by putting the tip of your two index fingers under it and keeping the vessel suspended in this way. The chapter of the Quran called *Yásín* is then recited by the person holding the *lota*, which will gradually but completely turn round on your fingers, if one of the pieces of paper in the *lota* bears the name of the thief. The same process is repeated in respect of each piece of paper separately. The *lota* will turn completely round in the name of the person who has committed the theft and not in the name of any other person. I have often seen the *lota* turn on the fingers in this way, but cannot say if the stolen property has on all occasions been recovered.—*M. Mahmud Beg.*

181. The Little Bird that found the Pea—A Folktale.—Once upon a time a little bird, on its way through the woods, picked up a pea and took it to the grain-parcher (*bharbhunja*) to be split: but, as ill-luck would have it, one-half of it stuck fast in the socket of the mill-handle, and the (*bharbhunja*) being unable to get it out, the little bird went off to the carpenter and said :—"Carpenter, carpenter, come and cut the mill-handle: my pea is in the mill-handle; what shall I eat? what shall I drink? and what shall I take to foreign countries?" "Be off," said the carpenter. "Is it likely that I shall come and cut the mill-handle for the sake of a single pea?" Then the bird went to the king and said :—"King, king, chide the carpenter: the carpenter won't cut the mill-handle: my pea is stuck in the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" "Be off with you," said the king. "Do you think that for the sake of a single pea I am coming to chide the carpenter?" Then the little bird went to the queen and said :—"Queen, queen, speak to the king: the king won't chide the carpenter: the carpenter won't cut the mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the queen said :—"Be off with you. Do you think that for the sake of a single pea I am going to talk to the king?" Then the little bird went to the snake and said :—"Snake, snake, bite the queen: the queen won't talk to the king: the king won't chide the carpenter: the carpenter won't cut the mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the snake said :—"Be off with you. Do you think that for the sake of a single pea I am going to bite the queen?" Then the little bird went to the stick and said: —"Stick, stick, beat the snake: snake won't bite queen: queen won't talk to king: king won't chide carpenter: carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the stick said :—"Be oft with you. Doyou think that for the sake of a single pea I am going to beat the snake?" Then the little bird went to the fire and said :—"Fire, fire, burn stick: stick won't beat snake: snake won't bite queen: queen won't talk to king: king won't chide carpenter: carpenter won't cut mill-handle: what shall I eat?

what shall I drink? and what shall I take to foreign countries?" But the fire said:—"Be off with you. Do you think that for the sake of a single pea I am going to burn stick?" Then the little bird went to the sea and said:—"Sea, sea, quench fire; fire won't burn stick: stick won't beat snake: snake won't bite queen: queen won't speak to king: king won't chide carpenter: carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the sea said:—"Be off with you. Do you think that for the sake of a single pea I am going to quench the fire?" Then the little bird went to the elephant and said:—"Elephant, elephant, dry up the sea: sea won't quench fire: fire won't burn stick: stick won't beat snake: snake won't bite queen: queen won't speak to king: king won't chide carpenter, carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the elephant said:—"Be off with you. To dry up the sea would take the whole host of elephants. Do you think that for the sake of a single pea I am going to assemble all the elephants?" Then the little bird went to the *bhaunr* (a tangled, creeping plant) and said:—"*Bhaunr*, *Bhaunr*, snare the elephant: elephant won't drink up the sea: sea won't quench fire: fire won't burn stick: stick won't beat snake: snake won't bite queen: queen won't speak to king: king won't chide carpenter: carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat! what shall I drink! and what shall I take to foreign countries?" But the *bhaunr* said:—"Be off with you. Do you think that for the sake of a single pea I am going to snare the elephant?" Then the little bird went to the mouse and said:—"Mouse, mouse, cut the *bhaunr: bhaunr* won't snare elephant: elephant won't drink up the sea: sea won't quench fire: fire won't burn stick: stick won't beat snake: snake won't bite queen: queen won't speak to king: king won't chide carpenter: carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" But the mouse said:—"Be off with you: do you think that for the sake of a single pea I am going to cut the *bhaunr?*" Then the little bird went to the cat and said:—"Cat, cat, eat mouse: mouse won't cut *bhaunr: bhaunr* won't snare elephant: elephant won't drink up the sea: sea won't quench fire: fire won't burn stick: stick won't beat snake: snake won't bite queen: queen won't speak to king: king won't chide carpenter: carpenter won't cut mill-handle: my pea is in the socket of the mill-handle: what shall I eat? what shall I drink? and what shall I take to foreign countries?" And the cat said:—"By all means: the mouse is my natural prey. Why should I not eat it?"

So the cat went to eat the mouse and the mouse went to cut the *bhaunr*, saying—

Hamko kháo áo mat koi
Ham bhaunr ko kátat loi.

"O eat, O eat me no one. I will take and cut the *bhaunr*. And the *bhaunr* went to snare the elephant, saying:—"O cut, cut me no one. I'll take and snare the elephant: and so one with each one till it came to the carpenter, who extracted the pea, which the bird took and went away rejoicing.—*Calcutta Review, Vol. II, p.* 116, *sqq*.

[The European parallels are well known—"*The woman that found the silver penny*," "*Moorachug and Meenachug*" in Campbell's Tales.—ED.]

182. **South Mirzapur—Aborigines—Theory of Disease.**—The Korwas tell me that all disease is caused by the displeasure of the village gods (*deohár*). These gods become displeased of their own accord, but their displeasure is sometimes due to the action of some witch. The special diseases which are due to the displeasure of these local gods are fever, diarrhœa and cough. If small-pox comes of its own accord it is harmless, but if on account of the displeasure of the *deohár*, it gives great trouble. Generally cholera and fever come by the instigation of some ghost (*bhút*). The Kharwárs believe that all disease is due to the Baigá not having paid proper attention to the *deohár* or Rája Chandol or to some ghost or godling. Pankas say that disease comes in various ways — sometimes through ghosts and witches — sometimes, because the godlings and deceased ancestors were not duly propitiated: but it occasionally comes of itself. There are no separate *bhúts* which bring separate diseases. Diseases due to witchcraft are dealt with by the Ojha: those connected with the displeasure of the local gods or deceased ancestors, by the Baigá. It is only diseases which come of their own accord which are susceptible of treatment by ordinary medicine. The Bhuiyas tell me that every sort of disease comes through the displeasure of the general village gods, or of the local deities Tulasi Bír, Lahang Bír, Baríyár Sáh, Rája Chandol, or by the interference of witches and Ojhas.—*W. Crooke.*

183. **Unlucky Days.** — At the late great Diamond Case in Calcutta, Mr. Jacob, the accused, objected to leave Simla on any day but Tuesday, and to be examined on a Saturday.

184. **The Ordeal of burning Oil—A Legend.** — Lohításwa was the minister of Rája Hansadhwaja, and he quarrelled with the Rája's son named Sudhanwa or Surab. The minister told the Rája that the prince was a bad character,

and that he was in the habit of remaining out at night. Sudhanwa took an oath that the accusation was false; but the minister persisted in the truth of his statement, and suggested that the prince should be subjected to the ordeal of boiling oil. A boiler was accordingly filled with oil and heated, and into this Sudhanwa stepped without receiving any harm. The minister thus asserted that the oil was not sufficiently hot, on which the Rája ordered a bel fruit to be thrown into the oil. As soon as the fruit became covered with oil it burst with great violence, and one of the pieces struck the wicked minister on the head and killed him on the spot.—*Cunningham: Archæological Reports, Vol. XVII, p.* 99.

185. **South Mirzapur—Aborigines—Thunder and Lightning—Tempests.**—The Kharwárs say that lightning is the arrow of God, and that when it appears he is firing at some demon (*Bír*). When a tempest occurs it is caused by some godling (*deota*) or demon (*dáno*) moving through the sky.—*W. Crooke.*

186. **South Mirzapur — Ghasiyas—Bhuiyars' ideas about the Soul.**—The soul leaves the body during dreams and insensibility, and returns as the owner recovers consciousness. No dreams are true; nor do the godlings or dead ancestors show themselves in dreams. They have no conception of the danger of suddenly waking a sleeping person. They do not think that a man's shadow is his second spirit. It is merely caused by the sunshine. The Bhuiyárs have much the same ideas. They do not mind waking a sleeper, because the moment he is waked his soul returns to his body. Only the dreams, in which the godlings or deceased ancestors appear, are true. The souls of the dead do not visit the living. A man's shadow or reflection is not his second soul.—*W. Crooke.*

187. **Faizabad — A Shaking Tomb.** — A brother of Muhammad Wásil, broker, went on a pilgrimage to Makka, and on his return he built a cemetery at Karbala Usmánpur. During the native rule the metal top of one of the pinacles took to shaking, which had such an effect on the superstition of the weaver population that they subscribed two pice each per piece (*thán*) of cloth to repair it.—*Settlement Report, p.* 182.

188. **South Mirzapur—Aborigines—Bodily Infirmities.**—The Korwas say that they have no feeling against persons with bodily deformities, such as blindness, lameness, &c. It is the work of God. They do not take care of the fragments of their nails, hair, &c., and do not believe that an enemy can harm them by getting such things into their possession. The Patáris and Majhwárs have a strong feeling against the birth of deformed children. The parents of such children must have been sinners. Black marks on the body are not considered ominous. They burn fragments of hair, nails, &c., lest a churel may get them into her possession and seduce them to cohabit with her by means of them. If she gets them into her possession she can carry off the owner and afflict him with sickness. The Ghasiyas have no prejudice against deformed children which are so born by the will of Paramesar. Similarly, black marks on a child's skin are considered lucky. They have no superstition about hair and nail fragments which they throw away. The Bhuiyárs disapprove of children being born with any deformities. They believe that it is due to the sins of the parents. If any warts, &c., appear on a child, it is believed that the cremation of one of its forefathers was incompletely done, and some part remained unburnt, of which these marks are the result. If cremation is properly performed, such marks do not occur on the bodies of subsequent generations. They have no idea about preserving fragments of the hair, nails, &c. The Kharwárs also have a prejudice against children born with any special marks. The only idea seems to be that deformed chidren cannot make their way in life. Such deformities are the result of sin in preceding generations. Moles, if they are on the right side of a boy and on the left side of a girl, are not inauspicious. The fragments of hair and nails should be thrown into a river, lest a witch by these means bring a devil (*bhút*) on the owner. The Pankas have the same ideas about deformed children. They also attribute such misfortunes to the sins of child's forefathers. Marks like moles, &c., are also regarded as signs of the displeasure of Paramesar at sins in a previous generation. They also believe that such marks imply that in former times Paramesar ordered such souls to come to earth, and that on their refusal, when they were next born, they were afflicted with infirmities, such as blindness, lameness, &c. When an eclipse occurs if a pregnant woman sit with any of her limbs crooked or twisted, her child will be afflicted in the same way. They have no ideas about fragments of hair and nails. The Bhuiyas object to deformed children, as they are unable to support themselves. They are penalties for sin by order of Paramesar. Moles are considered lucky. They throw away fragments of hair, &c., wherever they please.—*W. Crooke.*

189. **Gaya—Sokha Baba, the Saint—Cures for Snake-bite.** — In the town of Nabinagar there is a tiled hut, known as the temple of Sokha Bába, where persons suffering from snake-bite are brought as a last resource. If the person bitten recovers, clarified butter and molasses are offered to Sokha Bába.—*G. A. Grierson: Geography of Gaya, p.* 23.

190. **Underground Kingdoms—A Legend of.**—Hwen Thsang, the Buddhist traveller (Julien's *Translation, I., p.* 179) gives the following legend:—There was a herdsman who tended his cattle near Bhágalpur. One day a bull having separated from the herd, roamed into the forest. The herdsman feared that he was lost, but in the evening the bull returned radiant with beauty. Even his lowing was remarkable. The rest of the cattle were scared with fear and would not go near him. This continued for some time, until the herdsman determined to follow the bull in his wanderings. The bull entered a cleft in the rocks, and the herdsman followed for about 4,000 feet, when the gallery suddenly opened into a pretty wood filled with fruit trees and flowers. Then the bull went aside and cropped the shining leaves of a sweet-smelling plant unknown to men. The fruits on the trees were yellow as gold, of most exquisite scent and large size. The herdsman plucked one, and though he longed to taste it, he was afraid to lift it to his mouth. Soon after the bull started on his return, and the herdsman followed him. On reaching the cleft in the rock he saw a frightful-looking demon who snatched the fruit from him and kept it. On his return he consulted a doctor, who advised him to visit the place again, and be sure to eat the fruit. Two days afterwards the herdsman again followed the bull and entered the cavern. On returning he plucked a fruit and hid it in his clothes, but just when he was about to leave the cave the same demon came to take the fruit. The herdsman at once thrust it into his mouth, when the demon seized him by the throat, and he was obliged to swallow it whole. No sooner had it reached his stomach than his body began to swell to an enormous size, and although his head was outside, his body remained jammed in the cleft of the rock. Some days after his relations found him in this position and tried to release him, but in vain. The king went to see the place himself and used measures to release the man. He failed; the herdsman gradually changed into stone, but still preserved his human form. In later times a king, believing that the stone must possess some medicinal qualities, tried to chisel away a small portion, but the workmen after ten days' labour were not able to get even a pinch of dust.

[This is an interesting example of the class of stories connected with "Robberies from Fairyland," of which a long list is given in Chapter VI of Hartland's *Science of Fairy Tales.* There are other Indian instances which will be given later on. —ED.]

191. **Faizabad—Exorcism of Evil Spirits.**—Sayyad Masaud is said to have come from Arabia and died at Masaudpur in 420 Hijri. He is traditionally believed to have made disciples of two famous local necromancers named Sahja and Kálika. The tombs of these two men are at this place, and pilgrims, who are beset with evil spirits, remain there for a day, and make offerings before going on to the greater shrine of Kachoncha.—*Settlement Report, p.* 181.

192. **A Ghost Story of which the Writer was an Eye-witness.**—One of my uncles was an Extra Assistant Commissioner in the Central Provinces and had been settled at Nágpur for about two generations. On his retirement from Government service, he, like a good Hindú, removed to Benares to pass the remainder of his life in that holy city, and purchased a house at Dásáswamedh to live in. He had his family with him; an only grand-daughter about eleven years old, who had lost her mother, being one of the members. This girl was once invited to a feast at Rámghát, a muhallá of Benares, chiefly inhabited by Nágar Bráhmans. The distance from Dásáswamedh to Rámghát is a little more than a mile, and the girl easily walked to the house to which she was invited. When there, she was suddenly taken ill. No one could make out what the matter was with her, and she had to be carried home on the shoulders of a servant. A relative of mine, then a Sanskrit teacher in the Benares College, and I, happened to be with my uncle when the girl was brought in. My companion, who was not only a great Sanskrit scholar but a skilful exorcisor of devils, at once ascertained from the girl's wild and unusual look that she was possessed of a ghost. He burnt some incense and repeated some spells *(mantra)* when the girl, or rather the ghost in the girl, began to say that he was a Ghátia, Buddhu by name. He was going from one street to another, the girl offended him by crossing his path, and therefore he had got into her. If an offering was promised to him and left under a certain *pípal* tree, he would at once leave the girl. The offering being promised, the ghost went his way and the girl was herself again. So far there may be nothing to be wondered at. One might say that it was the girl's fancy, a hysteric fit, some mental hallucination, or something like it. There is, however, one peculiarity about this incident, which it is not so easy to explain. At the time to which it refers the girl had been living in Benares only a few months. She knew only the Gujráti and Mahráthi languages and not a word of the Vernacular of this part of the country. When the ghost in her, who called himself a Ghátia, began to talk, he spoke in that peculiar dialect known only to the Ghátias and Gangáputras of Benares, and to that particular class of Benares roughs who are generally known by the name of Gundás. It is a rude sort of dialect never used even by the females of the class whose *patois* it is. How a girl, born and bred in a Mahrattá country, whose mother-tongue was Gujráti, came to talk in a dialect which she had no means of knowing, seems a hard nut to crack.—*Pt. Kashi Nath : Muzaffarnagar.*

ETHNOGRAPHY.

193. **Mirzapur – Mehtars and Doms.**—The Bindachal Pandas have the surroundings of the temple cleared by a Domra, and will not allow a Mehtar near the place. Why is this ?—*W. Crooke.*

194. **Eastern Districts of the N.-W. P.—Customs of Sayyad Musalmans.**—When a woman is pregnant the only ceremony consists in a prayer to God to save the mother and child. A prayer is also offered up during delivery. The umbilical cord is cut by the midwife. The mother, after the child is born, is fed on *achhwáni*, a sort of aromatic caudle and dried fruits. The midwife attends for 40 days. On the 6th day is the *chhatti*, when mother and child are bathed and alms distributed. On the 7th day is the *aqíqah*. The child is shaved, and at that time a he-goat is sacrificed. The knife is plunged into the goat's throat as soon as the razor touches the child's head. When sacrificing the goat a prayer is read, in the latter part of which the name to be given to the child is mentioned. The he-goat is offered in the name of the child The meat is distributed to the poor, and at the time of sacrifice care is taken that none of the larger bones of the animal are broken. A trench is dug in the house in which the bones and blood are buried. The hair taken oft the child's head is weighed against an equal quantity of silver, which is distributed to the poor. Some grain and molasses, known as *ákhat*, are given to the barber: and the relations present pay contributions (*neg*), which also go to him. The relations are fed on rich food, such as *zarda* and *paláo*.—*Bhan Pratáp Tiwárí.*

(To be continued.)

[This differs in some respects from the orthodox ritual, which is thus given by Dr. Hughes in his *Dictionary of Islám* "On the seventh day is observed the ceremony of *aqiqah* established by Muhammad himself. It consists of a sacrifice to god, in the name of the child, of two he-goats for a boy and one he-goat for a girl. The goats must be not above a year old and without spot or blemish. The animal is dressed and cooked, and whilst the friends eat of it they ofter the following prayer :—'O God ! I offer to Thee instead of my own offspring, life for life, blood for blood, head for head, bone for bone hair, for hair, skin for skin. In the name of the great God I do sacrifice this goat.' "—ED.]

195. **Punjab—Purification of Gold and Silver from alloy.**—A method adopted to separate *silver* from zinc is to add lead equal to the estimated amount of zinc and melt the mixture down in a crucible: the zinc appears on the surface in a thin film: a pinch of saltpetre is sprinkled on this and it disappears: another film appears, and the process is repeated till the silver is cleared. For an alloy with copper also it is usual to melt down with lead. The amount of lead will be 2 *máshás* to the *tolá*, $\frac{1}{8}$th *tolá* to the *tolá*, and other varieties up to equal proportions of the two materials, the proportion depending apparently on the amount of copper present. In Jhelum the rule is to add lead equal to twice the alloy: in Hissár it equals the alloy. In dealing with small quantities the *kotháli* or crucible can be used, the sides being sprinkled with *cowrie* ashes. But with any considerable quantity the more usual practice is to melt the metals in a *chari*. This is a hole made either by pressure of the hand or by pressing down a *kotháli* in a bed of ashes from a blacksmith's furnace spread over the ordinary ashes of a *sunár's angíthi*. Ashes from a blacksmith's shop are generally used because they contain metal and make a firmer cavity for the silver to be melted in ; but in Jullundur we find wood ashes employed, and in Jhang wood ashes of the *jhand* tree. The sides of the depression are then strengthened by sprinkling with water; and charcoal or cow-dung and *kikar* wood are burnt over the depression and blown until the metals are liquified. The copper and lead escape as gases, or are absorbed into the sides of the depression, or are partly helped out from time to time by stirring the mixture with an iron rod, to which they adhere. Water is then dashed on to the silver till it cools. It is the silver thus produced that is known as *thobi*. Lead is almost universally used to purify silver ; but if the information supplied from Rohtak is to be trusted, there is another method by which silver, after being melted with borax, is purified by the addition merely of some *sajji* or impure carbonate of soda. If silver is alloyed with both copper and zinc, the process for extracting the zinc is first followed and then that for extracting the copper.

The method pursued in Lahore for extracting gold or silver from lace (*gota, kinári, &c.*), is described as follows:—

"Take a certain quantity of lace. Put it in a piece of cloth—burn it. Place the ashes in a crucible. Add a small quantity of borax. Subject it to heat. When melted, throw the whole melted mass into a tub of water. Take out the cooled mass. Put it into an *átashi* bottle enveloped in mud, with a little space left uncovered in the middle. Add nitro-muriatic acid (*kahi shora ká tezáb*). Heat it. When chemical operation ceases, *i. e.*, when yellow fumes do not come out and are replaced by white ones, pour the liquid into a bottle. Into the bottle put a fresh quantity of the tezáb. Let it rest, and then pour some of the liquid into the bottle containing the metal. Heat the *átashi* bottle and proceed as before until only gold *is left* as residue in the *átashi* bottle. The residue *gold* is like sand ; black when gold is in small quantity, red when gold is in large quantity, with respect to silver. The gold sand is put into a crucible and heated with a small quantity of borax; cooled ; and a gold mass is formed.

"Copper pieces are added to the liquid containing silver in solution (to which a little water is added) in a procelain vessel, and allowed to rest, covered with an earthen vessel, for three or four hours in hot weather or sunshine; and for two days or so if in the shade. At the same time care is to be taken that it is stirred from time to time, so that a deposit may not be formed on the copper. The liquid contains no silver when it does not turn the skin black. The mass and the liquid are strained through a piece of cloth, and the sandy mass put into a *kotháli* and heated with the addition of lead. When melted it is stirred a little and poured into a *kotháli* of ashes. It is again stirred with a stick of iron, and cold water is dashed on it. When cooled there is pure silver left in the *kotháli*, impure lead, copper and ashes."

196. **Eastern Districts, N.-W. P.—Marriage Customs of Sweepers.**—(*i*) *Bidá.*—On the following morning the four headmen (*sardárs*), whose office is elsewhere discussed, attend to witness the giving and receipt of the marriage portion (*dahej*). The bridegroom's father, for this service, pays over a fee of Rs. 2, which is perhaps the most important of all the ceremonies, because it signifies that the marriage is complete. Before the bridegroom removes the bride to his dwelling, her mother offers him a collation (*barkár*—only *khicharí*) of which he refuses to partake until she releases him with a present (*jab tak inam na ho tab tak susral ka nimak nahín khátá hai*). At the moment of departure, the bridegroom salutes the bride's relatives, and receives presents from them; while he bestows largess on female menials, such as the hair-dresser and the washerwoman and the midwife. It is usual to remove the bride in a litter (*doli*) carried by bearers (*kahárs*) who do not object to performing this service for scavengers. At the entrance to the bridegroom's residence, his sister, or, in her absence, her daughter (*bhánjí*), or else any other female relative, bars the way (*darwáza rokná chhenkná*) against the stranger woman until appeased by a present.

(*j.*) *Chauthí.*—For four days the bride remains in the women's apartments at the bridegroom's residence. On the fourth day the womenfolk are there collected, and the wedding couples in their marriage garments are seated, facing one another, on a blanket, with a basket (*dálí*) of fruit and flowers between them. To overcome their modesty (*sharm kholná*) the women incite them to pelt each other with flowers. The bridegroom removes his ring from his finger and places it once on the girl's parting (*máng*), thereby "sealing" the moment when the bride (*dulhin*) becomes a matron (*suhágan*). The bridegroom's gown and the bride's mantle are knotted together by the women, who, tearing down the marriage pole, consign the materials with the flowered head-dress (*maur*) to the nearest water. On their return the newly-married couple assume normal apparel and the wedding is ended.—*R. Greeven.*

197. **Eastern Districts, N.-W. P.—Customs of the Muhammadan Bhats.**—(Continued from para. 143). On the fourth day after the wedding they have what is called the *chauthiya*. The relations of the bridegroom go to the bride's house, taking with them some clothes and sweetmeats. They stay a day there, make these things over to the bride, and then come home. The bride's parents are expected to make them a present in return to the best of their ability. There are no special ceremonies during pregnancy: when a child is born the Chamár widwife is called in and brings with her a currier's knife (*ráupi*), which she sticks into the ground at the door of the room (*saurh*) in which the woman lies. Then she washes her feet, goes inside, and cuts the umbilical cord with a sickle. The cord is buried inside the house, and over it is lighted a fire which is kept burning for twelve days. On the sixth day is the *chhatti*, when the mother and child are bathed, and the house is fresh plastered, and the earthen vessels replaced, and a sort of caudle, made principally of ginger (*sonth*) and called *suthaura*, is distributed to women friends in the neighbourhood. On the twelfth day is the *barahi*, when the woman is again bathed and the clansmen are fed. The woman is attended for six days by the Chamárin. She gets as a fee for cutting the cord (*nárkatái*) from 2 pice to 4 annas, and some clothes. After the Chamárin goes away the barber's wife (*náún*) takes her place and attends up to the twelfth day, and in some cases till the end of the month. Her business is to anoint the mother and child daily with oil. She has no fixed fee, but gets according to the means of the family. On the sixth month is the *annprásan*, when the child is first fed on grain and the clansmen are entertained. On the twelfth day after birth a Bráhman is asked to name the child. The boy is circumcised (*khatnah, Musalmání*) in his seventh year. When a woman is in her menses she is not allowed to cook for six days: after this she bathes and does her ordinary household work. There is no rule against polygamy. Widows can be remarried if their relations agree. Children by a second marriage rank the same as those by the first. If a woman is detected in adultery with a clansman, her paramour is fined, and both are readmitted into caste. If her paramour belongs to a strange caste she is excommunicated. If an unmarried girl is seduced by a clansman, she is kept under excommunication for some time, and then restored on payment of a fine. If her seducer be a man of another caste, she is finally excommunicated.—*Abdul Rahman: Mirzapur.*

(To be continued.)

198. Punjab—Ornament-making.—Regarding the processes employed in the simple ornament-work which constitutes so large a part of the gold and silver industry of the province, there is very little information on record. I have therefore less hesitation in appending some notes furnished as to the operation performed in making some of the commoner kinds of ornaments. The notes come from a district so remote from large centres as Jhang, and therefore may be taken to represent the very simplest methods adopted:—

"*Chauk* (of gold, worn by Hindú women from 1 *tolá* to 4 *tolás* in weight). Melt the gold and make a *kandla* or an ingot slightly tapering at both ends; place it on the anvil and hammer it till it becomes flat (*patra*); then make a circular mark of two inches in circumference with a compass (*parkár*), and cut off the circlet with a scissor (*kat*), and place it on *khatla* or a concave in a block of wood, and beat it with a *kuchar* (an iron like a hammer with round head), and it will assume the shape of a cup: this piece of metal should be three *tolás* in weight; gather the fragments of the *patra*, and make a *kandla* of them again: of this take nine *máshás* and make a wire, stamp it on the *phorwan* (an instrument for stamping out wires), and fit it at the round edge of the cup and solder it: apply lac on the top part of a stone and place the cup on it flat and chase the concave side of it by the aid of a hammer (*sumba patrini kanerna*); fill it up with lac and produce ornamental work on the convex: put it on fire and take out the lac and place a little tube, of about half an inch in height, on the top in the centre and set a stone on it and solder. It is finished in three days: rate of wages, 12 annas to 1 rupee per *tolá*."

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199. Eastern Districts of the N.-W. P.—Customs of the Sayyad Musalmans.—(Continued from para. 194). On the 20th day after delivery the mother and child are bathed again and alms distributed to the poor. On the 40th day the final bathing is given to the mother and child and alms distributed. From that day the mother is pure and she is able to repeat her prayers (Dr. Hughes adds: "on this day the infant is generally placed in the swinging cradle peculiar to Eastern households. It is a day of some rejoicing among the members of the Harem.)" The child is circumcised at the age of five years. The relations and friends are invited, and the ceremony takes place on Thursday, Friday or Monday. In the afternoon the barber performs the act of circumcision with his razor and then applies a little oil to the wound. He receives cash, molasses and rice as his due (*ákhat*), and after this he rubs some ointment on the wound. When the boy is cured a day is fixed for bathing him. This is an occasion for rejoicing, and co-religionists are fed and entertained with dancing. The same day the alphabet ceremony is performed. (Properly this *Bismilláh* ceremony should take place as soon as the child is able to talk or has attained the age of four. According to the opinion of the Sunni doctors circumcision should take place in the 7th year. Dr. Hughes' *Dictionary of Islám*). The Maulavi is sent for, and he offers sweetmeats in the name of the Prophet. Then the child is seated facing in the direction of the Qaaba. The Maulavi makes him recite the invocation *Bismilláh-ir rahmáni-r rahím*. "In the name of God, the merciful and the gracious." He also makes the child repeat the *Surah Akara ba isma*. Then the boy has to write with a silver pen on a silver board. These, a suit of clothes, some money and sweetmeats are given to the teacher. Sweetmeats known as *motichúr ká laddú* are finally distributed to friends and relations.—*Bhán Partáp Tiwári.*

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200. Ornaments for the Nose—

Jhang.—Chutki.

Gujránwála.—Chutki, bia, and baina (which are suspended from the nath).

Shahpur.—Tavitri, chutki.

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201. Mirzapur—The Bargahi Tribe.—They have no sub-divisions. They trace their origin to Kanauj, and say they came with the Gaharwár Rajputs. They claim kinship with the Guál Ahírs. Their women act as wet-nurses to the Gaharwárs, and the men pass round betel. Hence they are called Bargahi from their similarity of function to the Bári tribe. They marry among themselves, not in their own family as long as relationship can be ascertained to exist between the parties. Their marriage customs are of the usual type. There are three days—*sil*, *main* and *bárát*. On the day of the *sil* a grindstone and pounder (*sil batta*) are placed in the courtyard and a Bráhman worships Gauri. The clansmen are fed on rice and pulse. On the *main* the *mátri puja* or worship of deceased relations is performed: the clansmen are fed. On the *bárát* the bridegroom's procession goes to the bride's house. The pair are seated in the shed (*máro*). The girl's father worships the feet of the bridegroom and presents him with clothes, &c. The clothes of the pair are knotted, and they revolve seven times round the shed. The girl's father then marks the boy's forehead with turmeric and rice, and takes him and the bride into the reserved room (*kohabar*). There the women make the bridegroom join the lights of two lighted wicks as a sign of lasting affection between the pair. He

gets a present for doing this. The girl is sent off with her husband at once and he receives the dowry on starting. They do not allow widow marriage. The burial customs are of the ordinary respectable Hindú type.—*W. Crooke.*

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202. **Ornaments in the Market.**—It is very difficult to give any estimate of value regarding the gross cost of the various kinds of ornaments. A pair of gold bracelets (*kangan* or *kara*) is said to cost Rs. 200 to 500 in Dera-Ghází-Khan; Rs. 200 to 700 in Muzaffargarh; Rs. 300 to 800 in Peshâwar; Rs. 300 to 1,000 in Kángra; Rs. 500 to 700 in Hazára; Rs. 500 to 1,000 in Lahore; and about Rs. 1,000 in Kohát. A golden *hassi* or solid necklace costs Rs. 60 in Dera-Ghází-Khan and Rs. 60 to 90 in Muzaffargarh; but it varies in size, and the value given in Hazára and Kohát is Rs. 1,000. Nose-rings (*naths*) of gold cost Rs. 30 to 90 in Muzaffargarh; Rs. 25 to 50 in Jhang, and Rs. 40 to 60 in Pesháwar. A Muhammadan woman's *nath* in Kohát costs Rs. 40, a Hindú's Rs. 100. The golden head ornament known as a *chaunk* costs Rs. 50 to 100 in Lahore; Rs. 25 to 100 in Jhang; Rs. 30 to 100 in Gujránwála, and Rs. 200 in Kohát. The *ársi* thumb-ring, if of gold, will cost Rs. 30 to 50 in Pesháwar; Rs. 70 in Gujránwála; Rs. 50 to 100 in Jhang, and Rs. 100 to 200 in Hazára; and so on with the other gold ornaments. It is equally impossible to fix down the price of silver ornaments, but the following figures may serve as a guide. Bangles or *chúrás* of silver are got for Rs. 50 to 150 the set in Lahore; Rs. 22 to 65 8 in Jhang; Rs. 30 to Rs. 100 in Kangra. A pair of *pázebs* or anklets costs Rs. 20 to 60 in Kángra and Rs. 30 to 50 in Lahore. In Gujránwála common ear-rings (*wála*) costs 6 or 7 rupees; and simplerings with stones or coloured glass set in them can be got for 12 annas or a rupee. A silver *ársi* will cost 4 or 5 rupees. The uncertainty of the prices above quoted could doubtless be removed to some extent by further investigation; but the infinite variety of the work renders precision difficult; and, besides, the people in their transaction are not accustomed to look at the question in this way, the price being usually settled by the weight, or by some of the other considerations noticed above.

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203. **Eastern Districts, N.-W. P.—Customs of the Shiah Muhammadans.**—Before the birth of a child the ceremony of *stwánsa* is held in the seventh month of pregnancyand *nawánsa* in the ninth. The woman's mother brings her sweetmeats of seven different kinds, a cocoanut, some dry fruits and clothes. The female relatives are invited. The woman is bathed and her mother dresses her in a new suit of clothes, and puts the cocoanut and a few sweetmeats into her lap (*khoinchha*). The woman is seated west facing the Qaaba. She then embraces her friends who are of the same age as herself and salutes her superiors. The female relations are then entertained Then there is the *ratjaga* when the women sit up all night singing, and the *sainak* in which rice is boiled with sugar and *ghi* and mixed with curds and offered in the name of Bíbí Fátima. This food is eaten only by the wives of Sayyads. On the same day clothes are made for the expected child, consisting of a *qasába* or head kerchief, a coat (*kurta*) made of muslin (*buk*) and necktie (*kafani*). On the *qasába* some verses of the Qurán are written. When the woman is in the pangs of childbirth they put some barley into a sieve (*súp*) and ask the woman to divide it into two heaps: when she does so it causes safe and immediate delivery. On the birth of the child this barley is given to the midwife (*Chamárin*) who cuts the umbilical cord. This is buried in the house and a wood-fire lighted over it. A little mustard, *ispand* or *mehndi* seed and bran (*chokar*) are kept in a little earthen pot, and whoever comes into the room throws a little on the fire as a protection against evil spirits. The mother during her illness is fed on caudle (*achhwáni*) and dried fruits. When the child is born it is bathed and dressed in the clothes prepared at the *satwánsa*. It is then seated in the lap of some old woman in the belief that this will ensure it length of life. On the sixth day the mother is fed on *khichari* made of *múng* pulse, and bathes. The room is cleaned by her husband's sister (*nanad*), who receives a present in return. On the birth of a boy the midwife (*Chamárin*) gets a fee of 10 annas, and 5 annas for a girl. She is discharged on the sixth day. Food of various kinds is cooked on that day and five women eat with the mother: then the male and female relatives are fed. In the evening a wooden stool is placed in the courtyard on which the mother is seated. The two younger brothers of her husband wave swords over her head, on which is placed a copy of the Qurán. The child is then put in its mother's lap and shown the stars. When this is over the male and female relatives are entertained and take their leave. On the 10th day the mother is bathed and the relatives are entertained. She has to bathe again on the 20th day. On the 30th her head is washed, and on the 40th the *chilla* is performed. She is bathed and then becomes pure and is able to recite her prayers. On the same day the *aqíqa* ceremony is performed: a he-goat is slaughtered and the child's head is shaved. After this its head is rubbed with saffron and sandal out of a silver cup which, with a present (*ákhat*) of rice and sugarcandy, is given to the barber. The relatives and friends are then fed.—*Bhán Pratáp Tiwári: Chunar.*

ANGLO-INDIA.

204. **The Feringhis of Chittagong.**—(Continued from para. 133). On the occurrence of a death, the corpse is washed and dressed and placed upon a *charpoy* or table, at the four corners of which are lighted candles. Incense is burnt and the body is also perfumed. On the arrival of the priest, a service is celebrated, after which a procession is formed, headed by a large silver cross and a pair or more of silver candlesticks with lighted candles, and the body is carried to the church. After more prayers and incense, the body is consecrated with holy water, and then taken outside to the grave, where there is a further service and more incense. The ceremony over, the whole party returns to the house of mourning, and on the seventh day after death a great feast is held. A ceremony is also held in the first, third, sixth and twelfth month after death, when prayers are offered for the dead.—*Calcutta Review, Vol. LIII, p.* 87.

(To be continued).

205. **The Feringhis of Chittagong.**—(Continued from para. 204). The following are the customary observances at the time of confinement. The mother is not allowed to take to her bed, but must be delivered in a sitting posture, the *accoucheuses* being Muhammadan women. As soon as the child is born, the mother is made to swallow an ounce of mustard oil flavoured with pepper. She then stands up against the wall while the midwife rubs her abdomen with mango leaves ; after which she is bathed and put to bed. For a month afterwards the same treatment is observed as among Muhammadans. Every crevice in the room being carefully closed, a large fire is lighted close to the bed, and, while half-suffocated with smoke and heat, the unfortunate creature is plied with hot spices (*masála*). In one respect only does the Feringhi woman fare better at this period than her Muhammadan sister. Contrary to their usual custom, Feringhi husbands treat their wives at these interesting periods with moderation and even kindness.—*Calcutta Review, Vol. LIII, p.* 87, *sq.*

206. **An old book (para. 595, Vol. I).**—*G. H. M.* asks if an old book, "Henry Stephen's Appian's History," printed about 300 years ago, is of any commercial value. At the sale of the Lakeland's library, belonging to the late W. H. Crawford, Esq., on the 12th to 25th March, 1891, in London, the first editions of the classics, a feature of the library, fetched but moderate prices, and the amounts then obtained may be taken as the "market-value" of such books at present.

At this sale a very choice copy of *Appians Romanæ Historiæ: Lutetiæ C. Stephanus*, 1551, *fetched* £1.—*Aldobrand Oldenbuck.*

PHILOLOGY.

207. **A Verse on Barbers.**—

Hajámat banáne ko áyá jo nái,
Hajámat banáté hi mángi razái ;
Mujhé burmahal yeh masal yád ái :—
"Ke damri ki burhya taká sar mundái."

A barber came to shave,
While shaving demanded a (razai) coverlet ;
I at once remembered this old adage :—
"The old woman a farthing worth and a penny to shave her head."—*Aziz-ud-din Ahmad.*

208. **A Song sung by low-caste Village Women when putting out a light.**—

Diyá jag joti, terí mátá pirové motí,
Terí triyá bichháwé khát : terí bahín dekhé bát.
Tú saveré áiyo, averé jáiyo :
Mátá sé pálagan : triyá sé Rám Rám kahiyo.

O lamp that giveth light to the world! Your mother is threading a string of pearls; your wife is spreading your bed, and your sister is waiting for you. Come early and go late. Present my respects to your mother and compliments to your wife.—*Balgobind Dikshit : Lucknow.*

209. **An Aboriginal Song from South Mirzapur.**—

A'i kabutari Bájúgarh se.
Pahilá kharach, more sasuru ne bhejá,
A'i chunariyá sát rang kí.
Dusrá kharach, more jethvá ne bhejá,
A'i kanganiyá hirá jarike.
Tisrá kharach, more deorá ne bhejá,
A'i tikuliyá sát rang kí.
Chauthá kharach more saiyán ne bhejá,
A'i savatiyá dává karike.

Lo! the *kabutari* (1) has come from Bájúgarh!
With the first sum sent by my father-in-law, I have purchased a seven-coloured *chunri* (2).
With the second, sent by my husband's elder brother, I have bought a bracelet set with diamonds.
With the third, sent by my husband's younger brother, I have procured a *tikuli* (3) of seven colours.
As for the fourth sum sent by my husband, my co-wife has come forward to share with me.

(1) A village dancing-woman.
(2) A variegated wearing cloth.
(3) An ornament worn on the forehead.

210. **A Verse on Castes.**—

Váhana bhúsura ko suratha, Kshattri ko haya ján,
Vaishya brishabha váhana kahyo, mahishi Súdra nidán.

Sahadeva, youngest brother of Yudishthira, saith:—"The conveyance for a Bráhman is a chariot, for a Kshatriya a horse, for a Vaishya a bullock, for a Súdra a buffalo.—*Balgovind Dikshi : Lucknow.*

211. **A Hindi Verse.**—

Chalná bhalá na koská, beti bhalí na ek,
Dená bhalá na báp ká—sáhib rakhé tek.

It is bad to have to walk even a mile, to have one daughter, or to be in debt even to your father. God save us from these.

212. **Proverb.**—

Mudda'i sust, gawáh chust.

Said of a witness who is too eager in giving evidence.—*E. D. Leggatt.*

NUMISMATICS.

213. The fourth class, the Gupta, Húna, and Indo-Sassanian coinages, is a very large and varied one. My monograph on the Gupta Coinage, published by the Royal Asiatic Society of Great Britain and Ireland in 1889, aimed at giving an exhaustive account of all that was known on the subject up to the date of publication. Mr. E. J. Rapson, of the British Museum staff, has published a valuable supplement to it in the *Numismatic Chronicle*. Mr. J. H. Rivett-Carnac, C. I. E., has recently submitted to me his splendid collection of Gupta gold coins, numbering nearly a hundred, the examination of which

has supplied me with a considerable mass of additional notes, which I hope to publish at some time. His cabinet includes several new varieties, and a second specimen of the Conch type of Chandra Gupta II., hitherto known only from the specimen in the British Museum. Mr. Rivett-Carnac's coin is in better preservation, and bears the exergue legend *nipakriti*, which Dr. Hoernle interprets as "skilled in dramatic composition." I may mention also as a matter of some interest that my reading of the conjunct, *ñh*, in the word *siñha*, has been fully established both by Mr. Rivett-Carnac's coins and by the manuscript brought from Central Asia by Lieutenant Bower, which Dr. Hoernle is engaged in deciphering.

The coins of the Kshatrapas or Satraps of Guzerat, whose dynasty was overthrown by Chandra Gupta II., have been well and lucidly described by Mr. Rapson.

Mr. Fleet has cleared up the outlines of the history of the Húna kings, Toramána and his son Mihirakula, who were largely concerned in the disruption of the Gupta Empire, and has discussed their coins. But the coinage of these kings deserves fuller and more detailed investigation.

Dr. Hoernle's paper in the *Proceedings* of the Asiatic Society of Bengal for 1889, suggesting that certain Indo-Sassanian coins, imitating those of the Sassanian king Firúz (*A.D*. 471-86), were probably struck by Toramána, is of special importance.

M. Ed. Drouin has devoted himself to the interpretation of the legends on certain Sassanian coins written in an alphabet which he calls Irano-Scythic.

The history of the coinages of Nara (or Nára) Gupta, the king called Prakásáditya, and other local rulers connected with the Imperial Gupta dynasty, is still very obscure, but has been to some extent elucidated by the discovery of the inscribed seal of Kumára Gupta II., published by Dr. Hoernle and myself. Dr. Hoernle's historical commentary is very valuable.

The fifth class consists of a very distinct group of coins, the Kábul and Pathán Coinage of the Bull and Horseman type. This very characteristic type seems to have been first used by the Bráhman kings of Kábul about *A.D.* 850, or a little later, and continued to be employed down to the time of Násir-ud-din Mahmúd, king of Delhi (*A.D.* 1246-64). It was also adopted by various Hindú princes of Delhi, Kanauj, and Narwar in Central India. I have lately shown (*Proceedings* of Asiatic Society of Bengal for 1890) that Thomas was mistaken in supposing that the Chandella kings of Mahoba struck coins of this type. It is now generally admitted that the Kábul coins are dated in the S'aka era.

The sixth class, Pathán Coinage other than that of the Bull and Horseman type, comprises the Delhi coins, and related issues from the accession of Balban in *A.D.* 1265 to the death of Ibráhím Lodí in *A.D.* 1526.

The great Hoshangábád find of 477 gold *mohurs* (452 genuine and 25 forgeries), which has been described by Dr. Hoernle, has added many novelties to the series.

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214. **Lead Coins.**—(Continued from para. 213). The earliest specimen of this Anglo-Indian lead coinage is in the British Museum, and is supposed to have been struck in 1678 (*Thurston*, p. 19). Double and single lead pice, with the motto "Auspicio Regis et Senatus Angliæ" were struck during the reign of George I. (p. 25), and continued to be issued from the mint in the reign of his successor. A fine specimen of the lead double-pice in the Madras Museum is represented in Plate XVI, p. 8. According to the description at p. 29, the coin is dated, but there is no date on the piece engraved. Even so lat[e] as the reign of George III., lead pice and double-pic[e] continued to be struck at Bombay. A half-pice, figure[d] in Plate XIX, p. 10, bears no date, but is ascribed to tha[t] reign. Mr. Thurston does not state the date from whic[h] the lead coinage ceased; but, as proof copper coins wer[e] struck in 1792-94 (p. 38), I presume the lead coinag[e] was discontinued early in the reign of George III. Lea[d] pice were still current in Surat, though apparently no[t] numerous, in 1770, ten years after the accession o[f] George III. (pp. 36 & 37).—*V. A. Smith.*

(To be continued)

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215. **Lead Coins.**—(Continued from para. 214). Lea[d] has also been recently used as a coinage metal in countrie[s] not far from India. "Previous to, and during the reig[n] of H. M. Somdetch Pra Nang Klow, (1824 *A. D.*), th[e] lowest currency of Siam consisted of a species of sea shell or *cowrie*, called *bi-ah* in the Siamese languag[e] . . . . . The place of the *bi-ah* was first taken b[y] lead coins, and then by copper coins, according to th[e] Rev. S. Smith, during the reign of H. M. Somdetc[h] Pra Charem Klow. When lead was introduced in th[e] currency, Government attached too much value to th[e] new coins, on the idea that the Government seals im[-] pressed on them raised their value. This encourage[d] counterfeits—a circumstance which forced the peopl[e] to refuse altogether the valueless metal lead as an articl[e] of currency. During this reign the silver, copper an[d] lead coins of the country continued to be of the peculia[r] bullet-shape, but slightly different from what prevaile[d] during the preceding reign. . . His Majesty, the presen[t] King of Siam, on the occasion of opening the Banko[k] Exhibition of 1882, said that His Majesty was pleased t[o] see 'the large collection of very old and curious lea[d] coins that was exhibited on that auspicious day.' Fro[m] this it appears that lead coins existed in Siam from th[e] earliest time, when the Indian islands and the countries o[f] Further India were under the sway of the Siam-Cam[-] bodian Monarch of Unkor, who built the great monaster[y] of Nakhon-mal, the grandest of the Buddhist ruins o[f] Asia. . . . . There is no doubt that the Siamese did no[t] know the act of mining as it prevails in Europe, and th[at] few mines were worked, and these too very rudely. It i[s] for this reason that the Siamese have ever been depend[-] ent on foreign monies . . . . In former times, whe[n] the importation of foreign coins was not inconsiderabl[e] the Siamese used to make their *ticals* of an alloy o[f] lead and silver, sometimes of iron and nickel." (*Note[s] on the Coinage and Currency of Siam*. By Babu Sar[at] Chandra Dás, *C. I. E.*—Proceedings, *A. S. B.*, for 188[?] p. 148).—*V. A. Smith.*

Major Temple informs me that lead money ha[s] always been common in Burma. King Theebaw coine[d] three separate issues of lead money. These have no[w] almost disappeared, but are represented in Maj[or] Temple's cabinet, and were described by him in th[e] Academy last year.—*V. A. Smith.*

LOCAL HISTORY.

216. **Henry Martyn.**—Could any of your readers sup[-] ply me with details about Henry Martyn's work at Caw[n-] pore, and the early history of the S. P. G. Mission, an[d] the Old Station Church of Cawnpore, other than thos[e] contained in the lives of Henry Martyn, Bishop Wilso[n] and the Annual Mission Reports?—*G. H. Westcot[t], Cawnpore.*

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(The references are to the Notes.)

POPULAR RELIGION.

217. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 153). Thus Ghází Miyán had obtained his charger, but without a saddle. Then Sultán Mahmúd bethought him, how he could banish his nephew for ever by a device. "Who shall saddle the untamed Lillí," he muttered, "save only Karwan, the leather-seller?" "Where dwells he?" demanded Ghází Miyán eagerly, little dreaming that Karwan was a cobbler of Ghazni. "Hast thou the heart," inquired the Sultán doubtfully, well knowing that his question goaded his hearer like a whip-cut. "Hast thou the heart to seek him?" "If earth holds him, I will find him. Name his home." "Then seek him in Benares," chuckled the Sultán, gleefully conjuring up a vision of his nephew weltering in his heart-blood, under the knives of the Bráhman priesthood, on the altar of the monstrous image of S'obhnáth. For a moment now Ghází Miyán was silent. Taking two unripe lemons, he dropped them into an unhouselled ewer, and turning towards his comrades, exclaimed:—"Watch ye these lemons. While I live, they will not change; but when ye see them wither, then know of a surety that I am dead." Then with a hasty greeting he vaulted upon the mere Lillí, and galloped away towards the holy city of the Hindús. At sunset the lonely horseman clattered into Benares on his jaded charger. On the road friendly villagers had informed him that Rája Banár with his six subject princes—

(1) Jay Chandrá, (4) Paramálak,
(2) Agar Mal, (5) Sítá Ráe,
(3) Deo Charaná, (6) Pirthí Pat,

refused to break their fast until they should have dabbled a caste-mark on their foreheads from the heart-blood of a Musalmán daily sacrificed before the idol S'obhnáth. In the present quarter of Mámínganj, surprised by the sound of alternate laughter and weeping, Ghází Miyán entered an orchard, where he discovered an aged widow, by name Sardání, and by caste a Málin. "What ails thee, mother?" asked the kindly hero. "Alas!" cried the widow, "of six fair sons, five have been slaughtered before the monster S'obhnath. The youngest, I hoped, would be spared to me. I laugh, because to-morrow is his wedding. I weep, because at daybreak the king's henchmen will drag him to the shambles." "Comfort thee, my mother," replied Ghází Miyán, "here will I rest me for the night. At daybreak, say to

the king's messenger:—"Here sleeps my son." With these words, having tended the trusty Lillí, he flung himself on a brick-bed, and, ere the widow rallied from her bewilderment, he was fast asleep. At daybreak the king's messenger roughly demanded the victim. The widow essayed to implore his mercy; but anguish had rendered her speechless. At last, overpowered by the desire of saving her offspring, she hid her face and pointed to the sleeping hero. The messenger, to awake him, tugged at his blanket, and was stricken stone-blind. Shortly afterwards a horseman gallopped up wildly to inquire the reason of the delay, but in a twinkling his head was wrenched backwards with a gasping gurgle, and fixed firmly in that position. As the two helpless wretches, in their efforts to escape, tumbled and jostled against each other, Ghází Miyán, stretching himself on his bedstead, yawned lustily and awoke. A feeling of sorrow possessed him for these menials, who had suffered only for their faithfulness to a cruel master, and breathing upon their faces, he restored them to their former condition. "Lead on," he added. The soldiers stared in amazement. "Lead on," he repeated: "I will follow you to your master." The awe-stricken alguazils pointed out the pathway to the royal fortress, and a few moments later, Ghází Miyán, riding bare backed upon Lillí, was cantering through the sombre portals of Rájghát.—*R. Greeven.*

(To be continued.)

218. **Khonds—Worship of the Earth Goddess—Human Sacrifice.**—The earth, say the Khonds, was originally a crude and instable mass unfit for cultivation, and for the convenient habitation of man. Then, said the Earth Goddess, "let human blood be spilt before me," and a child was sacrificed. The soil became forthwith firm and productive, and the deity ordained that man should repeat the act and live.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 60.

219. **Kumaun—Idol at Badarinath.**—The name is derived from Sanskrit *badara*, the jujube tree. The legends respecting the origin of this idol differ. By one account it is said to have been, in remote ages, an object of peculiar veneration and worship in the adjoining province of Tibet, from which it fled about 17 centuries past to the spot on which the temple now stands: the second, and more probable legend, represents the idol to have been originally found in the river near the temple, which was then erected and dedicated to it by Sankarácharya, a Missionary from Southern India: the appearance of the idol, which bears scarcely any resemblance to the human form and exhibits evident traces of having been once worn and polished by the action of water, gives strength to this tradition.—*G. W. Traill: Statistical Sketch of Kumaun, edited by J. H. Batten, p.* 57.

[Also see E. T. Atkinson, *Himalayan Gazetteer, Vol. II, p.* 783.—ED.]

220. **Raja Ben—A Legend.**—Rája Ben Chakravartti is known in Central India as Rája Ben Basor. This word is a contraction of Bánsphor or bamboo-splitter. There is a legend to account for this. The Rája, it is said, used every year to make a fan of bamboo, which possessed such miraculous powers that, whenever he cut a piece of it, a portion of his enemy's army was at once cut in pieces and his forces dispersed.

221. **Besnagar—Legend of a Festival.**—The old City of Wessanagara or Besnagar, in Bhopál, is generally believed by the people to have been founded by Rája Rukmángada. He is said to have neglected his wife for the beautiful Apsara Viswa Mohini for whom the Naulakha gardens were made, and after whom the city was named Viswanagara. The great festival of the Rukmángada Ekádashi which still takes place on the 11th of the waxing moon of Kártik, is said to have been established either in his honour or as a propitiation for the neglect of his wife. With respect to this festival the following legend is current:—One day the vimána or chariot of Vishnu was stopped by a thorn bush, and it was announced that this could be removed only by a person who had fasted on the Ekádashi festival. It happened that an oilman's wife (*Telin*), who had quarrelled with her husband and left her house without eating, was the first to arrive. She at once removed the thorn bush, and as the vimána began to ascend, she asked from Vishnu the favour of being taken to Swarga along with him. Her request was granted, and taking hold of a wheel, she began to ascend at once. Just then Rája Rukmán, followed by all his subjects, happened to arrive, when he also laid hold of the vimána, as did his subjects, so they were all taken up to heaven, and their city was turned upside down and became a ruin.—*Archæological Reports, Vol. X, p.* 37.

[For cities turned upside down, compare Vol. I, para. 1079.—ED.]

222. **Nepal—Prejudice against the use of the Plough—Sacred Cattle.**—"With regard to the plough it is proper to notice that it is scarcely known among the Newars, it being only very recently that a few of those occupying the lands about Thánkot have been prevailed on to employ this instrument of tillage, their

prejudice against the use of which would seem to have originated in the extraordinary reverence they entertain for the bullock, since, though they have no scruples with regard to buffaloes, they deem it the highest sacrilege to approach even the image of the former animal, except in a posture of adoration: insomuch that a malicious person wishing to suspend the agricultural operations of his neighbour, would be sure to effect his purpose by placing a stone or wooden figure of a cow in the midst of the field."—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 100.

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223. **A Satti Legend.**—Near Shankargarh is the Bakoli Baoli with a broken inscribed slab lying on the bank. The slab is said to be the monument of a Satti. A Bráhman gírl, some say the wife of a Bráhman of the village of Dáné, near Shankargarh, used daily to fill her water-vessel from the Tons river near Bakoli. There she met a shepherd with whom she fell in love. One day the shepherd was assisting her to raise her water-vessel on her head, when he was bitten by a snake which had got into the water-vessel unseen. After his death the girl declared her love and became a Satti. In another version she declared that she had been the wife of a shepherd in a former birth and subsequently became a Bráhmani.

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224. **Jalandhar District—The Devi Sewak Sect of Sikhs.**—The Devi Sewaks are worshippers of Devi and go on pilgrimage to her shrine at Jwála Mukhi, in the Kángra district, where there are religious gatherings in the *naurátra*, or first nine days of the new moon, in the lunar months of Asú and Chet. Here they make offerings of food and money to the priests. They appear to have no special or distinctive tenets.—*W. E. Purser: Settlement Report, p.* 51.

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225. **Khonds—Worship of the Sun and Moon.**—The Sun and Moon are universally regarded as deities by the Khonds, but to neither the Sun-God nor the Moon-God is ceremonial worship addressed. They are acknowledged by a simple reverence which is paid to them when visible on every occasion of public solemnity, whether religious or not.—*Captain Macpherson: Report quoted in Calcutta Review, Vol.* 5, *p.* 55.

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226. **Silao—The Legend of**—A herdsman, in order to avoid the destruction of his calves by disease, vowed to make an offering of the entire milk of his flock to the local Saint. This was done in the same way as the offering of rice and milk to Buddha, at Buddhagaya, by feeding a certain number of cows on the milk of the whole and on their produce feeding a smaller number, until at last only one cow was fed on the concentrated essence of the milk of all the cows: and of her milk *khír* was cooked for the Saint. One day the herdsman began praying before the *khír* was cooked and the boiling mixture was conveyed miraculously into the mouth of the Bihár Saint.

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227. **Jalandhar—The Sultani Sikhs.**—They follow Sultán Sakhi Sarwar. They compose the bulk of the Hindú agricultural population, and number among them many Chamárs. If they eat meat, the animal has to be slaughtered by the *halál* method of cutting its throat. They smoke as much as they like, and are quite indifferent as to how they dress their hair. They have shrines of Sultán (*Sultán dá thánw*) in the outskirts of the villages. These are always of one pattern—a hollow plastered brick tube, 8 or 10 feet in each direction, covered with a dome, and with low minarets or pinnacles at the four corners, and a doorway in front, opening out generally on a plastered brick platform. Every Thursday the shrine is swept, and at night lamps are lighted at it. On this day its guardian, who is a Muhammadan and belongs to the Bharái clan, comes round, beats a drum and collects offerings, which are principally made by women, in the shape of grain or cotton. Sultánis often prepare a cake (*rot*) in performance of a vow. A fire is lighted: when the ground underneath is thoroughly heated, the fire is removed and the place swept. Dough to the extent vowed is placed on the hot ground and covered with live ashes. When baked, the cake is distributed.—*W. E. Purser: Settlement Report, p.* 52.

(To be continued.)

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228. **Nepal—Sacred Fish.**—"The springs of the Sekar are to be seen close to this village, and though it is an inconsiderable rivulet emptying itself into the Bhágmati very soon after passing to the north-west of Pirphing, yet its sanctity, and consequently its importance among the natives, is very great, giving name to one of the four astháns (shrines) of Náráyan for which Nepal is celebrated. The multitudes of small fish which the fountains of this stream contain, cannot fail to attract the notice of the traveller, nor will it sufficiently account for there being so numerous to observe that the inhabitants are universally impressed with a conviction that any attempt to steal them (catching them openly being altogether out of the question) would be followed by immediate death."—*Colonel Kirkpatrick: Account of the Kingdom of Nepal, p.* 75.

229. **Naugaza — Naugaja — Tombs Nine Yards Long.** — It is not necessary that the Saint's tomb should be exactly nine yards long. Any very large tomb is so called, and in the same place there may be *naugazas* of various sizes as at Ghúmán.—*Archæological Reports, Vol. XIX, p.* 65.

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230. **Kumaun—Propitiation of Local Gods —Kali.**—Drought, want of fertility in the soil, murrain in cattle and other calamities incident to husbandry, are here invariably ascribed to the wrath of particular gods, to appease which recourse is had to various ceremonies. In the Kumaun district, offerings and singing are resorted to on such occasions; in Garhwál the measures pursued with the same view, are of a peculiar nature, deserving of more particular notice. In those villages in which Kálí is the tutelary divinity, a sacrifice of bull-buffaloes is offered up. The number of animals slaughtered on such occasions varies with the means of the inhabitants. Each buffalo is successively led to the door of the temple for decapitation: the first stroke is inflicted by the principal zemindar, and if not immediately fatal, is followed up by repeated blows from the surrounding crowd, until the animal is despatched, or rather hacked in pieces.—*G. W. Traill: Statistical Sketch of Kumaun, p.* 68.

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231. **Nepal—Stone Monuments.**—"In descending the north side of Chísapáni, you meet about midway with one of those conical piles of stones which are frequently raised in similar situations by the superstition of the nation, who, in passing these rude temples, never fail to adore the divinity whose presence they are supposed to manifest. They are called *Deoráli*, a name which we also find applied both to a very remarkable peak of Himálaya, situated directly between Dhaibús and Kheru, and to a mountainous ridge through which the Bhágmati rushes soon after escaping from the Valley of Nepál."—*Colonel Kirkpatrick: Account of the Kingdom of Nepál, p.* 60.

[Some owner of the copy of Colonel Kirkpatrick's book which I have used, gives the following manuscript references to this practice which may be worth recording:—

Borlase's *Antiquities of Cornwall*, p. 211 sq., London: fol. 1769. Douglas's *Nerua Britannica*, p. 181, London: fol. 1793. King's *Monumenta Antiqua*, Vol. I, p. Cooke King's *Voyage to the Northern Hemisphere*, Vol. II, p. 519, London: 4to., 1785. Booth's *Diodorus Siculus*. Montfaucon's *Antiq*, Vol. V, p. 126, London: fol. 1721. Jefferson's *Virginia*, p. 184, sq., Philadelphia: 8vo., 1766. Bryant's *Mythology*, Vol. I, pp. 46, 236. London: 4to., 1775. Burrows' *Southern Africa*, Vol. I, pp. 108, 289. London: 4to., 1801. Borrows' *China*, pp. 451 to 453, London: 4to, 1804. Martin's *Western Islands of Scotland*, pp. 35, 58, 85, 151, 152, 277. London: 8vo., 1716. Clarke's *Tomb of Alexander*, pp. 46, 99, 100, Cambridge: 4to., 1805. *Joshua*, VII, 26: VIII, 29. 2 *Samuel*, XVIII, 17.]

232. **Chan Haji the Saint—His Legend—Fairy vessels.**—An old Hindú faqír was once living at Parvatí, in Patna District. One day a corpse came floating down the river, and the faqír dreamt that it told him its name was Chán Háji, and that it wanted decent burial, and promised that the faqír would be king of the land if he provided this. The faqír did as he was asked and became king afterwards. In many places Chán Háji used to keep silver and gold vessels for the use of travellers. If any one wanted a vessel he had only to say so, and one used to float out of the water, but a covetous man appropriated one, and since then the supply has ceased.

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233. **Pir Sultan Mahi Sawar, the Saint—His Legend.**—On coming to Mahásthán, the Saint Máhí Sawár, or "he that rides on the fish," sat down to rest at Maníde Chauk, where he spread out a leather hide on the ground and began to pray. As he prayed, the hide became larger and larger, until it reached the palace of the Rája. Then Parasuráma came out to kill the Pír, but all his followers were struck down by the holy man. The Rája, however, revived them by giving them water from the Jíwat Kund or "well of life." The secret of their revival was betrayed to the Saint by the Rája's sweeper, named Harpál, and the Pír then sent a Bhavan chila or kite to drop a piece of *gáo máns* or cow's flesh into the well. The water then lost its power and the Rája and all his followers were killed. The Rája's daughter, Síla Debi, begged for her life and was allowed to go to the Káratoya river to bathe, but she jumped into the deep water and was drowned, and has ever since been worshipped as a goddess.

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234. **The Saint Sudama—His Legend.**—The Saint was once a fellow-student of Siva, but when he found that Siva was a deity, he retired in disgust to a cave. At length he determined to visit Siva, but too proud to come empty-handed, he tied some grain in his scanty *dhoti*. When he arrived at Siva's palace the guards jeered at him. Siva received him kindly and took two handsful of the grain: as he was taking a third Párvati restrained him, saying:—"Are you going to give him all three worlds?" (*Triloka*) the Rishi returned dejected, but when he arrived at his cell, found a magnificent palace with numerous servants and a lady dressed in magnificent clothes who welcomed him. This turned out to be the wife of the Saint. Then they lived happy ever afterwards, and were grateful to Siva for his gifts.

SOCIOLOGY.

235. **N.-W. P.—Low Caste form of Divorce.**—Divorce, amongst the low caste Hindús, is effected thus :—A small thin twig is taken up and broken asunder by either spouse, in the presence of the elders of the brotherhood, and after this each is declared at liberty to re-marry.—*Sanwal Singh.*

236. **Benares—The Sweepers' Council of Clansmen.**—The sub-caste, for administrative purposes, is organised upon a strictly military system. I propose to select the Lálbegís as my example, and to discuss their internal working under the following headings :—

(1.) Sub-caste officers.
(2.) "Company" officers.
(3.) Summons.
(*d*) Procedure.
(*e*) Execution.
(*f*) Atonement.

(a.)—Sub-caste Officers.

The common head of the sub-caste is the *brigadier-jamádár,* whose illustrious office is in theory elective, but in practice hereditary, so long as the requirements are fulfilled. These requirements consist chiefly in presenting—

(1.) Two dinners to the whole sub-caste.
(2.) Sweetmeats, to the value of Rs. 14, to be distributed among them.
(3.) Two turbans to each president below described :—

The office is at present occupied by Mangá of Rámnagar in the Mahárájá's service.

(b.)—"Company" Officers.

Within the sub-caste, the administrative unit is the "company" (*berhá*), of which in Benares there are eight :—

No.	Name.		Explanation.
I	Sadar	...	Employed by private residents of Cantonments.
II	Kále Paltan	...	Employed by Bengal Infantry.
III	Lál Kurtí	...	Employed by British Infantry.
IV	Teshan	...	Employed at the Railway Stations of— (*a.*) Cantonment. (*b.*) Rájghát. (*c.*) Moghalserai.
V	Shahar	...	Employed in the city.
VI	Rámnagar	...	Employed by Mahárájá.
VII	Kothíwál	...	Employed in Civil Lines.
VIII	Genereli	...	Survivors of the sweepers employed at head-quarters when Benares was commanded by a "General" of Division.

Under the brigadier each "company" has four officers (*sardárs*) as follows :—

No.	Title.		Duty.
I	Jamádár	...	President.
II	Munsaf (*sic*)	...	Spokesman.
III	Chaudharí	...	Treasurer.
IV	Náib	...	Summoner.

As with the brigadier, these offices, though supposed to be elective, are practically hereditary, provided that the candidate can afford to present—

(1.) One dinner to whole sub-caste.
(2.) One turban to each of the presidents.

Under these honorary officers, every member of the company is designed a private soldier (*sepáhí*); and out of these a ministerial officer is appointed under the title of the messenger (*piyáda*).—*R. Greeven.*

(To be continued.)

237. **Observances relating to Ornaments.**—There is of course a fashion in ornaments. In Gurgáon they say fashion does not change; and in Pesháwar that it changes only among those, such as the inhabitants of Pesháwar City and its neighbourhood, who wear ornaments of the Hindú type. But in other districts one generally finds the fashion in small districts changing from day to day. There is a general opinion that the class of ornaments now used is less solid, more fanciful in its workmanship, lighter in form and more brittle in use than that of a generation ago. The cost of any ordinary, middle and upper class ornaments has probably increased; but the use of excessively costly jewellery has decreased. The use of knobs and pendants, and the setting of ornaments with stones is, among all but the very highest classes, an innovation dating from after Sikh days. The general impression throughout the Province undoubtedly is that more ornaments are worn now than were worn a generation ago : in some districts people say that the amount now worn is twice, in others three, four, or as much as six times, as much as formerly. The number of varieties has certainly increased in Jullundur : for instance, they say the last generation was content with 12 varieties, whereas now at least 37 kinds of gold ornaments and 33 kinds of silver are known in the district. In Lahore the proportion of gold to silver is said to have increased, and at the same time the use of the silver covered with gold leaf is much more in vogue.

238. **N.-W. P. — Relations of Wife and Husband.**—Among respectable Hindús in these provinces, a husband, however old he may be, does not talk with his wife in the presence of others — be they even his grown-up sons or daughters. An infringement of this rule brings the stigma of *beháya* (shameless couple).—*Sanwal Singh.*

239. **Benares — Death Ceremonies of Sweepers.**—(*d.*) *Distribution of flowers.*—Three days later, in the morning, the clansmen, male and female, are collected at the dwelling of the deceased, and a charger is handed round with sweetmeats and rose-water and betel (*fúl-pán*). In Musalmán households the school children recite the creed (*kalima*), or one of the thirty sections of the unit (*sépára*), or at least count grains of the chick-pea, like the beads of a rosary, to the name of the Almighty. On the same evening the clansmen, male and female, are feasted with boiled rice and porridge. No ceremonies are observed on the 10th (*daswín*) or 20th (*bíswín*) days after decease.

(*e.*)—*Exorcism of the spirit.* — On the 40th day (*chihlam: chalíswán*) the spirit of the departed, which has hitherto haunted the death-chamber, is expelled as follows: — The clansmen, male and female, are feasted, according to purse, till about 11 P. M. An earthen vessel (*kanoá*), half filled with water, is deposited, with bread-cakes and a few sweetmeats, and perhaps some pulse porridge, under a bedstead. Over this bedstead, sweepers from the Nawáb's territory require the custodian of the graveyard to extend the sheet, which he has retained in the earthen vessel formerly reversed over the grave-mound at interment. Over this, with Musalmáns, some low-class mendicant, usually the custodian of the graveyard, repeats the creed (*kalima*); while with Nánakshábís the father recites from the sacred volume (*granth*). At 4 A.M., as the mendicant ceases, the male relations should proceed to the cemetery, flinging the earthen vessel upon the grave, and leaving the provisions, with the sheet in care of sweepers from the Nawáb's territory, to the custodian as his perquisite. The terror of spectres has, however, engendered the less gruesome practice of leaving the earthen vessel at the nearest cross-roads. In either case the spirit of the departed is believed finally to evaporate from the broken vessel.—*R. Greeven.*

240. **Punjab—Ornament making.**—*Walis* (of gold, 25 in number, worn by Hindú and Muhammadan women in their ears, weight 6 to 8 *tolás*). Melt the gold and make a *kandla* of it; of this make several pieces (each piece being 6 fingers long) just according to the number of holes in the ears. One end of these bits is elongated into a finer wire, 4 fingers long, and which is wound round a needle and turned into a ring (*kunda*). The other end of these bits is elongated one finger long like a needle and bent round a "*kátka killi*" (a wooden peg) to assume a circular form. This ornament is finished in two days: the rate of wages is 4 annas per *tolá*.

241. **N.-W. P.—The Food-cooking Ceremony—Rasoi Chhuna.**—Amongst Hindús, in these provinces, when a bride goes to the house of her husband, she is not permitted to cook. On a certain auspicious day, which is fixed by the family priest, she cooks, and the elderly women and men of the family, who partake of the food, make presents of ornaments or rupees to the bride. Thenceforward the cooking business is entrusted to the bride, who, sometimes in order to escape from this duty or to shirk it, pretends to be ill or spoils the food. In the latter case she is scolded and abused, and is considered a bad addition to the family.—*Sanwal Singh.*

242. **South Mirzapur Tribes—Agricultural Ceremonies.**—Ploughing begins on Monday or Friday. There is no special ceremony. On the day of sowing most people let out a fowl in the field. This is fed on the threshing-floor, when the crop is threshed and then taken home and sacrificed. The Baigá does the sacrifice and takes the fowl away and eats it. When they go to the jungle to cut grass for thatching or to cut bamboos, they go on Monday or Friday. No part of the field is left untilled from superstitious feelings, nor is any special part left uncut for the same purpose. When they go to transplant the rice the Baigá goes first to the field, an image of the Baigá and his wife are made on the boundary of the field to which five cakes (*púrí*) are offered: the images are dressed in two little pieces of cloth, one coloured yellow with turmeric for the Baigá, and the other blackened with charcoal for his wife. Then before them a burnt-sacrifice is made with molasses and *ghi*. After this the transplantation of the rice goes on. When the field is being cut the Baigá is called and he cuts the first bundle, which he takes home. Then the owner begins the cutting. To keep insects off the field some *sáwan* straw is kept wet with water and the bad smell thus caused is supposed to keep off insects. This is done only in the case of transplanted rice. A piece of the *bharohi* wood, planted in the field, is also supposed to keep off insects. In order to keep off jungle animals the Baigá does a burnt-offering to the local god (*deohár*). There is no ceremony at bringing home the new grain: but it is always brought home on Monday or Friday. After all

the sowing is done, the ploughmen are fed for one day. There is a bhút known as the *Chordeva* or thief, who is a span long. When he comes you see a shadow passing over the field, and he carries two baskets on a bamboo over his shoulder. He robs fields and threshing-floors. If he is honoured, he increases the produce. You may often see his footmarks in a field like those of a bird. But no one ever sees him in actual form. No one says much about this bhút, lest he should do them damage. One way of managing him is to make an image of Gauri in cow-dung and make a rope of the hairs of a cow's and bull's tail and place these things on the heaped grain.—*W. Crooke.*

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243. **Punjab—Ornament making.**—*Nath* (of gold, worn on the nose by Hindú and Muhammadan women, weight from 1 to 2 *tolás*). Melt the gold and make a *kandla* of it, one span long; of this take one *tolá* and make a wire of it, 18 fists long, and cut it into two bits, one of 12 fists long, the other of 6 fists. Out of the former take 11 fists and wind round a probe(?) and make a coil "*werh*," and let the other one fist remain straight and string pearls in it; now take the other bit of *kandla* and make a wire of it from 6 to 12 fists long and cut it into two bits, one of 8 fists long and the other of 4 fists in length, and wind the former round a probe: take it off from the probe and pass the latter wire of 4 fists long through it and gather it up forming it into a "*chiri*." Now take another *tolá* of gold, flatten it in the middle part, tapering both ends, and fold up the middle part by the means of hammer and *sanni* and join the breach of it by solder, fill in the hollow part of it with lac and bend it into a circle and make grooves by *sandran* and hammer, take out the lac by heating it over the fire, now fit the "*chiri*" already prepared into one of the tapering ends and tie the "*werh*" with the *chiri* by means of *kundás*. To make the jewel complete add some pearls of different hues. This ornament is prepared in three days, and the rate of wages is 7 annas per *tolá*.

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244. **Hindus—Family Relations.**—Amongst Hindús the wife of a man is allowed to enter into jocular conversation with his younger brothers and cousins, and other relations of the same degree. This custom has found its way amongst Muhammadans too. Does such a usage exist in any other part of the earth?—*Sanwal Singh.*

[There are numerous instances collected in Chapter XV of Dr. E. Westermarck's *History of Human Marriage*, much the best modern work on the subject.—Ed.]

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245. **Benares—Death Ceremonies of Sweepers.**—(Continued from para. 239).—(*b.*) *Removal to graveyard.*—The clansmen carry the body to the graveyard on a bedstead (*chárpáe*), which each takes a turn at shouldering (*kandhá badalná*). With Musalmáns every member of the procession repeats the creed (*kalima*), while with Nánakshâhís the "father" advances ahead, reading the sacred volume (*granth*). Each subcaste has its separate graveyard; but the custodian is always a Musalmán. The following is the usual scale of fees:—

No.	Recipient.	Service.	Rs.	a.
1	Custodian (*takyadár*) of graveyard ...	Reading funeral prayers (*janaza ki namáz*),	0	4
2	Grave-digger (*beldár*),	Digging the grave ...	0	6
3	Carpenter (*barhai*) ...	Supplying a plank for the grave ...	0	4

(*c.*)—*Interment.*—Two clansmen descend into the pit to receive the body as it is lowered. Either method of interment, lateral (*baghlí*) or vertical (*sandúqchí*), is adopted. The sheet is withdrawn for a moment from the face of the departed to afford him one last glimpse of the heavens (*ásmán dikhláná*), while, with Musalmáns, the face is turned towards Mecca. The sheet is replaced and the plank deposited. Each clansman flings a handful of dust upon it. A sheet is extended over the grave, with a viaticum of three provisions:—

(1) bread,
(2) sweetmeats,
(3) water-pot:

each clansman sprinkles a little water and crumbles a little bread and sweetmeats upon the mound. The viaticum is no longer deposited inside the grave-pit, and the distich, therefore,

Baghl ká tosa
Dil ká bharosa

is strictly correct only of the passage to the burial. An earthen vessel (*ghará*) is reversed over the grave; but sweepers do not observe the ceremony of withdrawing ten paces, nor, of course, is the *Fátiha* recited, except for Musalmáns. At the moment of leaving the graveyard it is not unusual for each mourner to fling a pebble over his shoulder, although the orthodox "Fathers" reject the practice as a superstition. The custodian pounces upon the sheet as his perquisite, except when the mourners are sweepers from the Nawáb's territory (*Nawwábí mulk*), including—

(1) Delhi,
(2) Rampúr,
(3) Lucknow,

in which case he retains it for forty days, at his chapel, inside the earthen vessel which was reversed on the grave-mound.—*R. Greeven.*

(To be continued.)

246. **Punjab—Ornament making.**—*Nám* (gold necklace for Hindú males, one *tolá* in weight). Melt one *tolá* of gold, take 8 *máshás* of it, and make two plates (*patra*) and make a wire of the remaining 4 *máshás*. Turn this into a *chapni* or a flat and long plate; make it like a *pipal* leaf and make grooves all over it. Place this on one of the above two plates and solder (this ornament has curves all round the edge); fill it up with lac and, turning it upside down, ornament it with *patrini*, *kanerna*, *sumba* and *talidana*. When this is done, take out the lac and fix the other plate, and solder. Put up two or three rings (*kunda*) at the above and one ring below to which a pendant (*bulák*) is suspended. It is finished in two days: rate of wages, 12 annas per *tolá*.

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247. **N.-W. P.—Ceremony of Munhdikhai or Runamai—The Face-seeing Ceremony.**—Amongst Hindús, in these provinces, when a bride, for the first time, goes to the house of her husband, she is subjected to a very irksome ceremony. She sits, in the midst of the women of the house of her husband, with her face covered. The eldest woman of the family, on the arrival of an outsider woman, removes the cloth covering the face of the bride. The outsider woman then looks at the bride's face and gives a rupee or two. The bride, on being told by the said eldest woman, with her hands touches the feet of the outsider woman. This goes on for days. The Muhammadans have borrowed this ceremony from the Hindús, but it is observed among them with certain modifications.—*Sanwal Singh*.

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248. **Mirzapur — Kharwar Tribe — Boys' Game.** — The boys have a game called *Badi*. Two bodies of boys stand in the open: one boy advances and runs round in a circle and calls out *khurbad! khurbad!* the other party call out *badi! badi!* The boy, as he runs round, touches one of the other side, whomsoever he can catch, and the boy he touches is considered dead, and leaves his side and sits down apart. In this way any boy he touches leaves the side. If the other side can touch the boy as he advances, he is considered dead, and leaves his side. The side which first loses all its members is considered to have lost the game. When a boy on one side is "dead," one of the boys on the other side, who has been "dead," comes back to his side. When one side wins they call *dal lélé*, i. e.:—"We have captured the whole lot." Women have no games, and there are no women's toys, such as dolls, etc. There is no special song for the *Badi* game.—*W. Crooke*.

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249. **Punjab—Ornament making.**—*Kara* or *kangan* (gold generally worn by Hindú men on their wrists, weight 5 *tolás*). Melt the gold and make a *kandla* of it 9 fingers long and 1½ finger broad and cut it into two equal bits; bend each round by the aid of anvil and hammer and solder its joint, fill it in with lac and bend it round like a hoop from the both ends like tigers' heads and produce ornamental work or flowers by the instruments *sumba*, *patrini*, *athalna* and *kanerna*. Take out the lac by heating the ornaments on fire; some of those are round, some four-sided (*gokhru*) and some six-sided. It is finished in three days: rate of wages 8, annas per *tolá*.

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250. **N.-W. P. — Ceremony at Widow Marriages.**—The second marriage of a woman, amongst the Hindús, is not celebrated with the nuptial ceremonies prescribed by the Shástras. There are no readings from the Holy texts, nor offerings to the fire, nor joining of hands and walking seven steps round. Notice of the day of the second marriage is verbally circulated by a barber amongst the nearest relations of the would-be husband. The widow or divorced wife is brought to the house of her new husband, and in the evening they retire into a dark room where the husband, with his thumb, rubs on her head, between the side plaits, a pinch of red-lead. This is the only ceremony that is observed, after which a feast is given to the assembled brotherhood, and there is merriment and joy.—*Sanwal Singh*.

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251. **Benares — Sweepers' Death-rites.**—(*a.*) *Laying out the corpse.*—All sweepers are buried. The Lálbegís and Shaikh mehtars burn nothing; while the others scorch the face or hand, and then bury. The funeral ceremonies are the same for men and women. The body is bathed, according to sex, by the barber or his wife, with water and pulse-soap (*besan*), and has its two thumbs and its two great-toes attached by linen bandages. It is then deposited, attired in a loin-cloth (*langot*), and sprinkled with camphor and rose-water, by the members of the family, in a new straw mat (*chitái*). The following coverings are required:—

(1.) Two napkins to dry the body.
(2.) One sheet, spread under the body, with the edges folded down over it (*ghogí*).
(3.) One sheet swathed round the loin-cloth (*tahmat*).
(4.) One sheet slit to admit the head, while the two halves descend over chest and back (*kafaní*).
(5.) One napkin, folded into a three-cornered figure, and tied round the head (*sir ká rúmál*).
(6.) Four napkins to be placed—
 (*a*) two under the armpits;
 (*b*) two in the hands.
(7.) One napkin to accompany the viaticum (*tosha*) as described below.
(8.) One sheet to cover the grave-mound as described below.—*R. Greeven*.

FOLKLORE.

252. **Euphemism for Cholera.** — Muhammadan ladies do not mention by name cholera. They call this disease *ninaván*, which means unnamed. The reason perhaps is that they have such a horror of the disease that they are afraid even to name it.—*M. Mahmúd Beg.*

253. **A Man turned into a Horse—A Folktale.**—"I am told that there is a large stone-figure of a horse built into a wall at Jalesar, connected with which there is a tradition something to the following effect:—It is said that there was a Muhammadan Pír or saint at Jalesar, who was killed in some battle or affray with the Hindú Rájas of Táragarh, and that after he was killed his horse returned by itself to Jalesar and then turned into stone; and to commemorate this event there is a fair held at Jalesar every year at the spot where the stone horse is."—*Archæological Reports, Vol. IV, p.* 216.

[There is certainly an annual fair held at Jalesar in memory of the saint Sayyad Ibráhím: and on the road down to his tomb there is an image of a horse carved in stone let into a masonry platform. I never heard this legend. The horse-image may be connected with Gúga and his famous mare Javádiyá; but I am rather inclined to believe that it is merely a monument of some famous warrior.—Ed.]

254. **The Fiend and the Boor—A Folktale.**—The following is the translation of an Arabic tale:—

"Once upon a time a man met the fiend upon the road. Quoth the fiend:—'I have a wish to do business in partnership with you.' 'Who are you?' said the man. 'The fiend.' 'I too have a mind to do something in partnership with you,' said the man. So they began to counsel together what business they should engage in. 'Let us cultivate some ground,' said the man. 'What shall we sow?' quoth the fiend. 'Wheat.' So they went and sowed wheat. When the wheat was ripe the fiend called the man to divide the crop, and said:—'What would you like best—the root or the top?' 'I'll take the tops and you can take the root,' said the man. The fiend agreed to this. So the man cut the crop and left the fiend the roots. The fiend dug up the roots and found he had been outwitted. He kept his counsel, however, and determined to take the tops of the next crop. The next year the fiend asked the man what they should sow, and the man said: 'Onions.' When the crop was ready the fiend called the man to divide it: and, before the man had time to say aught, said, 'Last time you took the tops: this time you shall take the roots, and I the tops.' So they divided them accordingly. The fiend went home and did not trouble the man again."

It has become a proverb among the Arabs:—'You are the man with whom the devil sowed onions and was outwitted."—*Calcutta Review, Vol. LI, p.* 113.

[Exactly the same story is given in Campbell's *Tales of the West Highlands*, where the parties are the Fox and the Wolf and the crop, oats and potatoes. It is Grimm's Tale No. 189: "The Peasant and the Devil and the crops are turnips and wheat:" for other parallels, see Grimm's *Tales*, edited by A. Lang, Vol. II, p. 463. There is probably a version current in India which would be worth recording.—Ed.]

255. **South Mirzapur—Aborigines—Seasons.**—The Majhwárs say that if frost falls in Mágh there will be rain in Kuár. Bhuiyárs say that when the kári tree flowers in the jungle the hot weather is over and the rains have come. When the jáman fruit ripens the month Asárh has begun. When the frost dew falls and the *bair* fruits the cold weather has come. When the wind begins to blow strong they know that the hot weather has commenced. The Bhuiyas say that if there are four months of frost there will be four months of rain, and on the day in Kártík when frost falls, there will be rain the same day in Asárh. The same rule applies to frost in Aghan, Pús, Mágh, and rain in Sáwan, Bhádon and Kuár.—*W. Crooke.*

256. **Allahabad—A Legend of the Fort—Human Sacrifice.**—I was travelling by train the other day towards Allahabad, and as we reached the Jumna Bridge, a fellow-traveller of mine said:—"Oh! I have seen the Fort, and I must shave my mustaches." I asked him what he meant, and he told me the following story:—When Akbar was building the Fort there was one particular bastion which used always to fall down, so the Emperor sent for a noted Bráhman, named Payág, Pandit, and consulted him. He advised that some ignorant, low-caste person should be sacrificed there. Accordingly a shepherd (*Garariya*), the type of village stupidity, was sent for, and when he came the Emperor asked him if he knew for what purpose he was summoned. He said "No." Then the Emperor told him that he intended, on the Pandit's advice, to sacrifice him under the bastion, as he was a noted fool. The Garariya said: "Am I a greater fool than the Pandit? I can prove that he is a bigger fool. I work hard, tending my sheep, collecting milk, manuring fields, making blankets. Once I owed this Pandit Re. 1. He came to dun me, and when I could not pay him immediately, threatened to hang himself, so as to cause his blood to fall on me. Now I am an industrious, quiet fellow—a greater fool than this rascal?" The Emperor agreed that the Pandit was the bigger fool of the two, and he was duly sacrificed under the Fort. Hence as a Bráhman was sacrificed there, any pious Hindú who catches a glimpse of the Fort ought to shave his mustaches as a mark of grief.—*M. Husen Ali: Mirzapur.*

[Does this idea generally prevail?—Ed.]

257. Nagar—A Legend of a Marriage Party.—According to our story a Bráhman, who happened to be one day passing by the Mandkalla Tank, saw a large marriage party on the banks. On approaching he found what seemed to be the provisions prepared for the marriage feast, but the whole party most unaccountably silent and noiseless. Some of the marriage party then came forward and beckoned to him to partake of the feast, but he declined, and from some feeling of secret misgiving he carefully avoided doing so. Immediately after this, to the Bráhman's horror and astonishment, the heads of the marriage party began to fall off one after another, before his very eyes, as if decapitated by marriage, and then the whole began to fade away and gradually disappeared.—*Archæological Reports, Vol. IV, p.* 192.

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258. The Enmity of the Starling and the Locust—A Legend.—The native legend explains the notorious enmity of the *tilia* or starling for the locusts as follows:—The locusts used formerly to commit annual ravages when the crops were ripening. The prayers of the people caused the Hindú Divinity to imprison them in the west of the Himalayas, in a deep valley, surrounded by impenetrable mountains, the exits from which are guarded by the *tilias* commissioned by heaven for the purpose. Now and then when the *sentinels* fail in their duty of watch-and-ward, the locusts escape and are hotly pursued by the *tilias*, who, unable to drive them back to their prison in the hills, slay them wholesale.

I have noticed that when a swarm of locusts enters a grain-field, the *tilias* do not pursue them into it, but station themselves all round its borders and then kill the locusts as they issue forth. The foundation of the legend lies probably in the fact that the locusts and *tilias* both came from the same direction, *viz.*, the hills, and about the same time, *viz.*, when the crops are ripening. The *tilias* generally come in great numbers when the "*tut*" or mulberry tree is in fruit, *i. e.*, in April and May. They feed with avidity on this fruit.—*M. F. O'Dwyer.*

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259. Oudh—The Quran—Euphemism.—Women in Oudh will not name the Qurán. They call it "the great book" (*bari kitab*).—*Aziz-ud-din Ahmad.*

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260. Jalandhar—Rustic Remedies in Cattle-disease—Nudity Charm.—In foot and mouth disease incantation by a faqír or Bráhman is practised. The operator is a professional sorcerer, and sprinkles the cattle with milk and water, fumigates them with bdellium (*gúgal*), and writes charms (*túna*) to be hu[ng] over the road they pass. Such charms alwa[ys] exist at the gateways of villages, but on occasio[ns] of epidemics, extra charms are brought into us[e]. In *ogú*, a sort of paralysis, the animal sudden[ly] drops. The remedy is for some one to stri[p] himself and to walk round the patient, with som[e] burning straw, cane fibre, etc., in his han[d]. This disease is attributed to an animal (*ogú* [or] *ugú*) passing over the victim. No one has see[n] this baneful creature, and so it cannot be de[s]cribed. In *Panjáb Notes & Queries*, para. 88[,] July, 1885, the *ugú* is said to be the peewit. I[n] *tau* or *taul*, the sick cow or buffalo (for it attack[s] only them) insists on lying down in cold wate[r]. The remedy is a jackal made into soup.—*W. [E.] Purser: Settlement Report, p.* 135.

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261. The Song of the Fight between th[e] Gond Raja and the Musalmans.—A popul[ar] ballad recorded from the lips of Prithi, the Patá[ri] or family priest of the Kharwárs.

I.

Alap Sáh ká betá Jhalap Sáh :
Jhalap Sáh ká betá Najám Sáh :
Najám Sáh ká betá Hridai Sah :
Hridai Sáh ká betá Lalla Prem Sáh—
Ye sab baithé kachahri :
Bhayé sanjhá kí berí—
Ho gayí andhkár kí gharí.
Phúnké mashál, hoyé anjor chaumukha.
Tab Gonrá Rája baithké khelat pása.
Ulat dhár pása, palat dhár pása :
Tab sab koi dekhé tamása.

Jhalap Sáh was son of Alap Sáh : Jhalap Sáh['s] son was Nizám Sáh : his son was Hridai Sáh[:] Hridai Sáh's son was Lalla Prem Sáh. They a[ll] sat in court : it was evening and getting late, th[e] torches were lit and the whole place illumin[]ated. The Gonra Rája sat and played the dice[:] over and over were the dice turned while all th[e] people looked on.

[These people were some local Muhammadan leaders who[m] I have been unable to identify.]

II.

Tab Gonra Rája ka antar phata :
Tab kachahri se már tora :
Sab ko karai bebáqa :
Sab koi chale apne grihi ke pása :
Ab na dekhab yah kel tamása.
Yah pása Jiva ka dhokha.

The Gonra Rája's heart was broken ; he rushe[d] from the court : cleared them all out. All re[]turned to their homes, saying:—"We will no[t] witness such a scene again. Dice are the rui[n] of life."

III.

Ab Gonrá Rája ke man phúnkai surang:
Ab na bet kehu ke sáth na sang:
Yah Gonrá Rája ke arbar kám:
Jekare háth men kháura o sáng.
Charhé sánrni bhayé aswár:
Chálé Dilli ké sangrám:
Já kharé bhai bich maidán.
Ghora bandhé ám ke dár;
Sáng gáré bich maidán.
Jab Gonrá ke paré hankára.

The Gonra Rája then determined to open a subterranean passage: he shared his secret with none, such was his strange device: with sword and spear in hand he mounts his female camel and proceeds to Delhi. There he stood in the plain: tethered his horse to a mango branch: planted his spear in the ground and raised the war cry of the Gond.—*W. Crooke.*

(To be continued.)

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262. **A Charm for Curing the Sting of a Wasp.**—

Bar barráni;
Teré káté ann na páni,
Tu gayí Sitá kí bári,
Main tujh ko jhár utáré.

Wasp! thy sting is neither bread nor water.
Thou hast gone to Sita's garden.
I will drive you out.—*Aziz-ud-din Ahmad.*

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263. **Halalzadah and Haramzadah.— A Folktale.**—One of the most popular of the tales current among the Muhammadans of India is that of Harámzádah and Halálzádah. There is considerable variation in different versions of it, but all are more or less comparable with the story of *Mac a Rusgaich* given by Campbell.

There were two brothers, Halálzádah and Harámzádah (legitimate and base born). In the same country there was a Qázi. Halálzádah went to the Qázi to ask service. The Qázi said:—"If you take service with me it must be on condition that if you leave me I shall cut off your nose and ears, and if I turn you away you shall do the like with me, and your daily meal shall be one leaf full." Halálzádah agreed to this, and entered his service. The Qázi gave him his cows and his goats to graze, and gave him a tamarind leaf (one of the smallest of leaves) full for his meal. This did not satisfy Halálzádah. And he told the Qázi that he could not work on an empty stomach. But the Qázi merely replied that if he did not like it he might leave. At last Halálzádah, when he had spent all his own money and began to starve, went and asked for his discharge. Thereupon the Qázi took a knife and cut off his nose and ears, and he went his way. His brother Harámzádah saw him and asked him the cause of his pitiful condition: whereupon Halálzádah told him how the Qázi had served him. Harámzádah said:—"Show me the Qázi's house and I will go to him." Halálzáda told him the way and he went to the Qázi and asked him whether he was in want of a servant. The Qázi told him he required a servant, and he made the same conditions with him as with his brother. Then the Qázi gave him the cows and goats to graze. Harámzádah grazed the cows and goats and brought them home and went into the garden and got a plantain leaf (the biggest of all), and taking it to the Qázi, asked him for his dinner. The Qázi gave him a plantain-leaf full, and Harámzádah took the cattle out again to graze: and he killed one of the goats and called together his friends and made a feast, and he brought home the rest of the cattle again. The next day Harámzádah took out the cattle to graze again and sold a dozen of the goats and four of the cows, and running home to the Qázi, said:—"God is merciful that He saved my life to-day!" "How so?" said the Qázi. "The wolves came and carried off twelve goats and four cows, and I saved myself only by climbing up a tree." The Qázi abused him and asked him where he took the cattle to graze. He said, "To the west:" and the Qázi told him in future to take them to the north. Harámzádah went into the garden and got a plantain leaf, and having got it filled, ate as much as he could and gave the rest to the beggars. Then he went and took out the goats and cows to the north to graze. This time he sold them all and ran back to his master, and said:—"Qáziji! Qáziji! a pretty order you gave me to take the cattle to the north!" "What has happened?" said the Qázi. "Why! when I took the cattle to the north a herd of tigers came and carried them off, and I only saved myself by hiding in a cave in the mountain." Next day the Qázi told him to take out a certain horse and give it a walk. Harámzádah took out the horse and, as he was going along, he met a horse-dealer and agreed to sell it to him on condition that he should cut off the tail: so he cut off the tail and went home and stuck it in a rat-hole in the stable, and beat down the earth about it to make it tight. Then he went to the Qázi, and the Qázi asked him if he had carried out his orders. Harámzádah replied that he had walked the horse out and brought it home again and put it in the stable. Then he got his meal, a plantain-leaf full as usual. The next morning Harámzádah ran to the Qázi, beating his breast, and saying, "O! Qázi, come to the stable and see what a misfortune has happened: the rats are carrying off the horse, only half his tail is left out of the hole: make haste, or they will drag down the whole of it. Then the Qázi ran to the stable and tugged and tugged at the tail till it came out of the hole, but no horse with it, and Harámzádah told him the rats must have eaten the rest. In

short, the Qázi is completely ruined: and, what is worse, his family are dishonoured by Harámzádah, who finally gets his discharge along with his master's nose and ears. Some of the incidents of the stories are wholly unfit for publication and one of the versions of that Rusgaich is in this respect not much better.—*Calcutta Review, Vol. LI, p.* 126 *sq.*

264. **Unlucky Places and Change of Names.** —Note 581). There is an old populous village in Etah district (Tahsil Kasganj), named *Bilram.* The residents of the neighbouring and even of distant villages call it *Phúta Shahar,* "the ruined town." There is another village in the Aligarh district (Tahsil Atrauli), named *Búra Gánw.* This unlucky place is known under the general name *Uncha Gánw,* but in some of the more neighbouring villages it is represented by the distance at which it lies from the village of the speaker. The general impression is that if you utter in the morning the proper name of either of them, you are sure to lose your breakfast or come across some accident.—*Haji Abdur Rashid Khan.*

265. **The Gond Battle Song.**—(Continued from para. 261).—

IV.

Sabda par gayé Bádsháh ke kán :
Chalé Bádsháh jekaré pás nabbé hazár Turkán [*Pathán.*
Khara bhayé bích maidán :
Jab Gonra Rája se loha lagán,
Khed khed máré Gonra Badsháh kí ján :
Jágat Nabábí Bádsháhí gyán :
Jab Gonra ko karai pashemán :
Tab Gonra sumirat Bagiya Burha deva ke nám.
" Ab moke kuchha ho awasán,
Tab toko den dohara sáura."
Tab deva bhayé aguwán :
Aur barsai ági o pán ;
Tab Gonra ke háth men khánda o sáng.

The cry reached the Emperor's ears: down he came with his ninety thousand Turk Patháns: then the fighting began: the Gonra Rája routed the king's army, wounded them and was about to take thier lives when the Nawáb came to their aid. Then the Gonra Rája was afeared, and invoked his deity Bagiya Búrha:—"Grant me the victory and I will offer two bulls at thy shrine!" Then the deity was propitious and rained fire and water: and the Gonra Rája wielded his sword and spear.

V.

Tab khed khed márai Nawábi ke ján :
Bárho bhái múnra kát dharti dihesa giráya.
Tab kahai :—" Tum Turkán,
Main Gonran ádhi Ráj Panduán,
O adhi Ráj Turkán,
O Sainghi Ráj Gonrán,
Ráj Karún ábádán.

Then the Gond Rája pursued the king's army and took their lives. He severed the heads of the twelve brethren and flung them on the ground, and said:—"You are Turks, we are Gonds: half the realm to the Pándavas, half the realm to the Turks. We Gonds claim the hill land, which we are ready to cultivate."

VI.

Múr kát chhatkáya Ráj gádi ;
"Taka khánra, Lákha Ráji karan bhárathi,
Gonra Rája main bara harnetha bádi.
Súraj Kund karún ashnán,
Agina kund pakhárún sáng."
Tab chalé Rája Gonra apné makán.
" Sab bhái bulkár Ráj Karún abadán ;"
Bisar gayé Deva ké púja o dhyán.
Hoté bhinsár ág lag gayé Gonra ké makán.
Taghar, taghar girai Gonra ké makán.

So he cut off their heads and left them on the throne. "I can live on two pice," says the Gond Rája, "as happily as if I were a millionaire. A warrior brave am I. In the tank of the sun I will bathe. In the tank of fire will I wash my spears." So the Gonra Rája went home and arranged to call all the brethren and settle the land; but he forgot the worship due to his deity. So the palace of the Gonra Rája took fire: the palace tottered and fell.

VII.

Hathsáré háthi baitha gayé,
Jab ghora ké taiga gayé lagám :
Aur jetha putra ké háth lagán :
Jab Gonra Rája ke bhayé hoshdán.
Tab tút gayé Kamán,
Tab chalé Rája Gonra deva manán.
" Tain nahín lákhé mor jabán,
Agiyan bar sánr pálán,
Jahán Bagiya ké dhám,
Jahán barsai ági o pán,
Jahán Pathári dharai dhyán,
Ohi ké bola lán,
Tab hoún main páwal mán."

The elephants fell down in their stables: the horses allowed no bridle to be placed on them: his eldest son was on the point of death. On this the Gonra Rája came to his senses, and saw that his bow was broken. So he asked pardon from the deity and was warned that he had forgotten his promise to offer two bulls. "This is the result of your neglect: now you must obey orders. Fire is raining in the temple of Bagiya. There the Pathári priest is sunk in meditation. You must see the Pathári, who will attend to your request."

266. **Garhwal — A Means of causing a Person to Wake.**—If you want to wake at a fixed time when going to bed, use your own name and say:—"Wake me at such and such a time." Don't speak to any one after this, and you are sure to wake at the proper time. *Pauri : Aziz-ud-din Ahmad.*

ETHNOGRAPHY.

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267. **Eastern Districts, N.-W. P.—Their Customs of the Muhammadan Bhats.**—All the male friends accompany the bridegroom and music plays as he goes on. If they can afford it they also take dancing-girls with the procession. When they arrive at the boundary of the bride's village they halt and send news of their arrival to her father. He and his friends then advance and escort the procession to the door of the bride's house. If they can afford it they let off fireworks as they advance. Then the female relations of the bride bring her to the door and she strikes the bridegroom five times with an imitation stick made of flowers. Then the procession goes to the place (*janwánsa*) arranged for their reception, and until the marriage is over they get nothing to eat. At the first watch of night (9 or 10 o'clock P.M.) the Qázi comes and reads the service (*nikáh*): and after it is over *sharbat* and cakes (*malída*) are distributed. While the *nikáh* is being read the amount of the dowry is fixed. This is generally some extravagantly great amount and never less than Rs. 200. After this the bridegroom and his friends are fed. Before the bridegroom five trays of rice, boiled in sugar, are placed. He and his friends eat a little from each, and every one is expected to put in a rupee or an eight-anna piece as a contribution to the marriage charges. Next day the bridegroom is fed on cakes (*malída*) and his escort on ordinary food. On the third day the procession is dismissed. The bridegroom comes to the bride's house and makes a salám, and in return for this the bride's father gives him a present, which is known as *salám karái*. At the same time he makes over the dowry in the shape of cash, cattle, vessels, etc. If the bride is nubile she is then and there sent off with her husband: if she is under age she is kept in her father's house, and they have a regular *gauna* in the third or fifth year.—*Abdul Rahman: Mirzapur.*

(To be continued.)

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268. **South Mirzapur—Outward Marks of difference between Aboriginal Tribes.**—The Kharwár women keep thin cloths over their head, but the Majhwár women leave the head bare, and do not wear glass-bangles (*chúrís*), but put three bangles of brass on each wrist. People who know them well are able to detect a difference in accent between the two tribes. The men of the Majhwárs say:—*Kahán ját hos? kahán se áwat hos?* "Where are you going? Whence are you coming?" The Bhuiyárs, men and women, speak through their noses.—*W. Crooke.*

269. **Punjab—Ornament making.**—*Bahwatte* (of silver, an armlet for Hindú and Musalmán females, 20 *tolás* in weight). Of the 20 *tolás* take 10 *tolás* first and make two plates (*patra*) of 8 fingers long and one-and-quarter finger broad and as thick as pasteboard; cut each of them into 11 bits, the first bit or *chapri* somewhat square □ and the other somewhat like the letter X; take the other bit of 10 *tolás* and make a wire of it 25 fists long, cut three fists of it for stars (*akhris*), 22 large and 92 small ones, make 92 rings (*kunda*) of the rest of the wire, *viz.*, two for each square and 6 for each of the other shape; affix the large star (*akhri*) in the centre of each and one small one at either point or edge of the square metal and three rings at either edge of that of the other shape. These small *akhris* are placed at the base of each *kandla* on the (*sídha pása*) right side. This ornament for both arms is finished in three days, and the rate of wages is 1 anna 3 pies per *tolá*.

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270. **Eastern Districts, N.-W. P.—Customs of the Muhammadan Bhats.**—(Continued from para. 267). Corpses in all cases are buried. The Fátiha ceremony is performed on the fourth day after death, and a Mulla is called in to read the Qurán. For forty days a lamp is kept burning at the *lahad* or place where the corpse was washed, and two cakes are given daily to a beggar. On the 40th day is the *cháliswán* ceremony. On that night they spread bedding on a cot, and on this they put some clothes and money, and put the cot near the *lahad*. Over this they place an earthen-pot with a spout (*badhana*) filled with water and on the top of all a lighted lamp. The nearest relation of the dead man puts a few pice in the pot, and a Dafáli is kept singing there all night. At 4 A. M. the spirit of the dead man is finally dismissed. This is known as *rúh ká rukhsat*, and then the Dafáli takes the cot with everything on it. Where the cot was placed they pour some ashes which they bring from a potter's kiln: this is sifted and covered with a basket. When the Dafáli goes away the women raise the basket and examine the ashes, and according to the marks in the ashes they predict what is the character of the new birth of the deceased. If there is a long streak the deceased is supposed to have been re-born as a snake, or if anything like the footprints of a man or animals, he is considered to be born again in that shape. This ends the funeral ceremonies. A daughter has no claim to succeed as heir. If there is no son, then the nephew: if no nephew, then the clansmen divide the dead man's goods. But anyone can make over his goods to his daughter in his lifetime, and such a demise is recognized after his death.

The caste has a Chaudhari, who settles all tribal disputes. This office is hereditary, but he can be dismissed by a general vote of the clansmen. He makes all enquiries himself, and his orders must be obeyed. Fines which he imposes are spent on feeding the clansmen.—*Abdul Rahman: Mirzapur.*

[All this is a very curious instance of how a tribe recently converted put on a slight parody of real Muhammadan observances, and retain most of their original Hindú usages.—Ed.]

271. **Mirzapur—The Dharkar Tribe.**—The Mirzapur Dharkárs give their sub-divisions as *Agarkata, Baskatiya, Benbansi, Jutiha, Sajoiya, Sangawa, Kananjiya, Kothár, Kusiya, Katha, Malkáha.* They are evidently very closely allied to the Doms. Some of them give their sub-divisions as *Dom, Hela* and *Basphor*—the second of which is a Bhangi and the third a Dom clan. These clans are endogamous, the only restriction being that there must be a distance of at least three generations between the parties. The boy's father first goes to the house of the bridegroom accompanied by his brother and uncle. When the proposal is accepted the girl's father gives Re. 1 to the boy's father. Then the bridegroom's father sends for a Bráhman and gives him an anna for fixing a lucky time for the marriage. Notice of the date fixed is sent to the bride's father. When the bridegroom's father returns home he invites all his relations and clansmen: in the same way the friends and relations are invited to the house of the bride. Both parties feed their visitors. Three days before the marriage is the *Matmangara* ceremony. On this day the bride and bridegroom are anointed with oil and turmeric. Then all the women of the tribe go to the village clay-pit and bring some clay from there. This earth is placed on the site of the nuptial-shed (*máro*). This shed is constructed with nine poles of the *siddh* tree. In the middle is fixed a bamboo, a plough beam (*haris*) and some wooden images of parrots. After the wedding this earth is mixed with water and made into a lump, which is carefully preserved for a year after the marriage. Then they worship a deity named Bujhwat by sticking up some cakes and rice-milk on the wall of the house. Then some food is offered to the mud-ball already described. The poles of the shed are fixed up by the paternal uncle or brother-in-law of the bride and bridegroom. This shed is erected at both houses. Each pole of the shed should be five cubits long. Whoever puts up the shed gets a present of one anna for his trouble. The parrot images are made by the village carpenter, and he receives a fee of 4 annas. After the marriage is over the women scramble among themselves for these parrots. The pole on which two parrots were fixed is kept for a year in both houses and then thrown away. They have no further idea about these parrots, except that they are a lucky omen for the marriage. They put up no images of unlucky birds, such as crows or kites. The parrots are made of the wood of the *dhák* or mango. An earthen-pot (*kalsa*) is placed in the shed: this is filled with water and plastered outside with cow-dung in which are embedded barley, rice or *urad* grains. The neck is ornamented with red-lead. Then an image of Gauri and Ganesa is made of cow-dung. This is decorated with red-lead and flowers. A lamp is lit over the water-vessel. After this is over the bridegroom starts with music for the bride's house.—*W. Crooke.*

(To be continued.)

272. **Punjab — Ornament making.** — *Churá* (of silver or bracelets worn by the females of both Hindús and Musalmáns. Seven bracelets in each hand from 20 to 60 *tolás* in weight). To make one *chouras churi* or bracelet, take 3 *tolás* of silver and turn it into a flat plate just like a flat ribbon of two *chappás* in length and stamp it on a die (*thappa churi*), and bend it round a *kátka killi.* One man makes 14 bracelets in two days: rate of wages, 9 pies per *tolá.*

273. **A Piece of Chaff at the Brahman.**—

Alas nínda men máto sadá. Udyam hai dúi ber khawaiyá.
Piyás lágai nahín páni piyon: jal pás dhará, uthikai na piwaiya.
Aisan ko sukhá det sadá, dáyá ké ho dhám awá pet bharaiyá.
Bhor so sánjha lo, sánjha so bhor lo, mo so kapút na to so diwaiya.

I am intoxicated with sloth and sleep: my duties are to eat twice a day. When thirsty, I am too lazy to drink; though water be placed near me, I am unable to get up and drink it. Such as I am, are treated by these with kindness. Thou art the abode of mercy, the filler of my stomach. From daybreak to dusk, from dusk to daybreak: search and you will find none so useless as me, and none so generous as thee.—*Khushhál Chand.*

274. **Eastern Districts of the N.-W. P.—Customs of the Sayyad Musalmans.**—The boy's father makes the preliminary marriage negotiations. When the date is fixed, the boy's father sends the girl a present of clothes and jewelry: and the girl's father sends the bridegroom some clothes and a ring. There is no betrothal (*mangni*). On the marriage day the friends, male and female, are invited. The boy and girl are bathed and dressed in their wedding garments. A representative (*wakil*) and two witnesses are appointed on the part of the girl. An

aged man, after taking the consent of both parties, reads the *nikáh.* The dowry is limited to 70,000 Mádhu Sháhi copper coins—about Rs. 3,000 or 4,000. The relatives and friends are feasted. After the *nikáh* the *Arsi mashaf* ceremony is performed. The bride and bridegroom are seated behind a curtain: and a looking-glass and a copy of the Qurán are placed near them. The bridegroom reads the Súra Ikhlás of the Qurán and then looks at the face of the bride: after which the bride looks at the reflection of her husband's countenance in the mirror. The bridegroom on this offers his prayers of thanks to God. Widow marriage is prohibited. From the date of widowhood, widows do not wear their bangles (*chúris*) or nose-ring. There is no special age fixed for marriage.—*Bhán Pratáp Tiwári: Chunar.*

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275. **Punjab—Ornament making.**—*Nure* (of silver, anklets for Hindú females, 20 *tolás*). A pair of round tubes (*nure*) are made thus: of 20 *tolás* of silver, take 17 *tolás* and make a *kandla* of it 6 *chappás* long and cut it into two equal bits; make each of these four *chappás* long and three fists broad each, and turn their borders by a (*kát*) scissors, and bend them round on a thin round rule (*kát-ki-gazi*); take them off from the ruler and solder their points; fill them up with melted tin; when cold, bend them round like a ring by the aid of the *sandran* and *mohli*; measure by a compass four equal spaces in length on each of these ornaments and produce ornamental work in such a manner that they may be distinguished from each other; of the four spaces marked on each ornament, cut one of the four spaces at one end of each of the circlets, apply to them mud all over and put them in the fire; when hot, take out the tin and fit them up with rings (*kunda*), bolt and hinges to close and open. A pair is finished in three days: rate of wages is 1 anna 6 pies per *tolá.*

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276. **Eastern Districts, N.-W. P.—Customs of Shiah Muhammadans.**—When children are marriageable the marriage is arranged by relations on both sides. Then omens (*istakhára*) are taken by reading certain verses of the Qurán and counting beads: if the number is even, it is lucky; if odd, unlucky. When the omens come out right, the marriage date is fixed. The boy's father goes to the girl's father, accompanied by his friends and relatives, male and female, with trays containing flowers, sweetmeats, a suit of clothes, and a pair of bangles (*churis*), some betel and a rupee of Imám Zámin are also taken, tied up in a piece of silk. The girl is dressed in her best clothes and decorated with flowers. The Imám Zámin rupee is tied on her right arm. The girl's father then presents *sharbat* to the guests, who offer money gifts (*neg*) and go home. The girl's father then goes with his friends and relatives, male and female, and takes a handkerchief, a gold ring, and an Imám Zámin rupee, tied up in a piece of silk to the boy's house. The ring is put on his finger, the rupee tied on his right arm and the handkerchief given to him to hold in his hand as a protection against the evil eye. The friends are given *sharbat* and go home. This ceremony is known as the betrothal (*mangni*).—*Bhán Pratáp Tiwári: Chunar.*

~~(To be continued.)~~

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277. **Eastern Districts, N.-W. P.—Customs of Shiah Muhammadans.**—(Continued from para. 276). A child is circumcised after attaining the age of $2\frac{1}{2}$ years. On this occasion the ceremonies of *Lagan, Ubtan, Ratjaga* and *Sínak,* are performed as at marriage. On the day the child is circumcised his mother fasts. At 5 P. M. the boy is bathed and seated on a wooden stool in the courtyard under a canopy. The barber performs the operation with his razor and receives a jacket (*anga*), drawers (*paijáma*), turban (*pagri*), sheet (*chádar*), handkerchief (*rúmal*) and some cash. When the operation is over the relations and friends present some cash (*neg*) to the boy. He is then clothed in a jacket (*anga*), drawers (*paijáma*) and a *khilat* (a cloth resembling a coat), (*achkan*) and a cap. He is mounted on horseback and taken to the mosque for prayers. On his return his co-religionists are fed and entertained with dancing.—*Bhán Pratáp Tiwári: Chunar.*

(To be continued.)

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278. **Punjab—Cleaning and polishing of ornaments.**—The cleaning and polishing of ornaments is done in various ways. *Gold* will be cleaned with a mixture of alum, salt and blue vitriol soaked in water, followed by a heating in the fire; or (if impure gold), by rubbing with a powder composed of 1 part sal ammoniac, 6 parts salt and 12 parts alum. In Gurgáon the ingredients of this mixture are given as 2 parts alum, 1 salt, $\frac{1}{24}$ sal ammoniac and $\frac{1}{24}$ blue vitriol, with *pili mitthi* added; there, too, the gold is again covered with *geru* and a little blue vitriol, and put again into the fire till it smokes, after which it is cleaned with a brush. Brick-dust (*surkhi*) and salt is also used for the purpose. Or you can rub on with water a powder of which two-thirds is alum and one-third salt, dipping the gold in a cold solution of *kishta,* and washing with water. If the gold is to be given a reddish colour, *geru* can be rubbed on and the gold heated. *Silver* can be cleaned by being boiled in a pot containing 3 sérs of water to $\frac{1}{4}$ sér of *ámchur* or mango

parings; the pot is taken off the fire after two hours, and when it is cool the ornaments are extracted and the bits of *ámchur* adhering to them are brushed off. Massive ornaments can be polished by a string of glass beads dipped at intervals in water; finer work is beautifully polished with an instrument called *jilauri*. Silver is also cleaned by being soaked two or three hours in an acid solution of *kishta* and then smeared with a paste of saltpetre and borax or alum and salt, and heated and cleaned with a brush. Silver can also be polished with a rubber of agate or cornelian called *mohari*.

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279. **Mirzapur—Customs of the Dharkar Tribe.**—(Continued from para. 271). When the bridegroom's procession arrives within a short distance of the bride's house, the women of the bride's house commence to sing. The marriage song is as follows:—

Kánt kataila aur jharbaila atkat pathkat aiyé ho,
Mángo sarai karo anjorho áwat huhai Manjwáni ká chorho.

Through the thorns and thickets come the marriage guests: light the *sarpat* grass that we may see the thief from Manjwáni, who comes to steal the bride (Manjwáni is any village where the bridegroom lives). After this is sung the song of rejoicing (*mangaláchár*). The bridegroom comes sometimes on foot and sometimes on the shoulder of one of his friends. He wears a coat and loin-cloth of yellow and a crown (*maur*) is put on his head. This last is prepared by a gardener (*máli*), for which he gets a fee of four annas. The village Chamár provides a pair of new shoes for the boy. If the procession has to go a long distance, the bridegroom's father provides food for the party on the road. When the procession arrives the bride's father serves cut spirits to all present, and a dependant (*negi*) washes the feet of the bridegroom and his father. For this, known as *gordhulái*, she gets one anna. Then the party go to the place reserved for their accommodation (*janwánsa*), and this same dependant brings curds and molasses for the bridegroom. She gets a present of an anna. After this the bridegroom's father sends a vessel of curds to the bride's house, and informs him that the lucky hour has come and the marriage should be performed. Here the song is—

Baro baro kar chalé ho, faláné Rám!
Dekhun baraiya tuhár ho,
Shágún ká dahiya painrin khaiyo.
Balpat khoiyo hamár ho.

"When you were starting, so-and-so Ram, you thought yourself a great fellow. Now I will see your greatness. On the road you ate the curds sent for good luck and disgraced me."

When he gets the notice the bridgeroom's father makes all ready and sends information to the bridegroom's father. Then the bridegroom is taken to the nuptial-shed and seated on a stool or leaf-mat. He is dressed then in a new yellow loin-cloth. Then one of the women brings out the bride, for which she gets four annas. When she arrives she is also dressed in a yellow loin-cloth. Then the women sing the song of joy (*mangalachár*) and the ceremony goes on. The bridegroom rubs red-lead on the parting of the girl's head. Gauri and Ganesa are worshipped: parched rice is poured over the pair. It is poured over their hands by the bride's brother. Their clothes are then knotted together (*gathbandhan*). They are made to walk round five times. Here the song is—

Halbal, halbal dulha chalé, harwáhéká janmal ho,
Dhíré, dhíré, murdhiriya chalé, rajwáre ká janmalho.

"The bridegroom moves so quiet: you would think he was of ploughman birth. So slowly moves the dear bride: you would think she came of royal stock."

The bridegroom goes round first and the bride behind. Then both go into the special room known as the *kohabar*. Then the bridegroom is fed on curds and molasses, and his crown is taken off, while the bride rubs curds on the boy's cheek. Then the bridegroom gets a present of four annas, and then clothes are unknotted. After this he returns to where his friends are staying.—*W. Crooke.*

(To be continued.)

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280. **Punjab—Sweepings of Goldsmiths' Shops.**—Mr. Baden-Powell, on page 185 of his "*Punjab Products*," notices that the sweepings of the floor of a goldsmith's shop are valuable enough to be sold, when the goldsmith leaves his shop, to a class of persons called *Niaryás* who extract the gold from them. It is common for the *Niaryá*, as in Hissár, to come round every month or second month and pay a few annas for the sweepings. Or he will, as in Dera-Ismail-Khan, pay Rs. 50 or 60 a year to a goldsmith for the monopoly of the sweepings. These he takes away in a wooden tray or *kátra* to the side of a tank, where he mixes some of the rubbish with water in a large earthen vessel called *kund*. He stirs this well to let the metal sink and then puts the vessel into the tank just below the level of the water and sways it to and fro till the dirt has gradually been washed out and the gold alone remains. His method of purifying gold has been noticed above. His profit is put down at 2 to 3 annas a day; but it is very precarious. Where the street in front of a goldsmith's shop is unpaved, the *Niaryá* will make something out of the scraping there too.

PHILOLOGY.

281. **A Punjabi Verse.—**
Dátá kál parkhiyé, dhíná Phágun máh,
Triyá tán parkhiyé, Jai dhan pallé náh.

A giver is tested in famine, a milch cow in February, and a wife when there is nothing in hand.

Among ancient Urdu poets Khusrau is the author of a number of ballads, songs, charades, conundrums, &c., which enjoy an unique popularity of their own. He invented *Múkarnis* (literally denials), *Anmils* (contradictions), *Dosakhunas* (riddles suggesting answers with a double meaning.)

Mukarni :—Sagri rain mohe sang jaga ;
Bhor bhaé tab bichhran laga ;
Uske bichhre phatat hai ;
Ai sakhi sajan na sakhi diya.
(He) passed a sleepless night with me ;
(And) began to separate at morn ;
His separation breaks my heart ;
Is it the bridegroom ? no friend, the lamp.

Dosakhuna :—Wazir kiun na rakha ?
Anar kiun na chakha ?
Reply :—Dana na tha.

The word *dana*, when taken in connection with the first, means *wise* : with the second it means seed.—*H. M. Hanif.*

282. **A Punjabi Proverb.—**
Hákim di agári, ghoré di pichhári.

Don't go before a magistrate or behind a horse if you can help it.

283. **Yule's Hobson-Jobson—page 719—Turkey-C. 1612.**—For a description of a Turkey-cock, see Wakiát-i-Jahángíri: Elliot's Muhammadan History, Vol. VI., p. 331.—*J. G. Delmerick.*

284. **Saying.—**
Sajan sakáre jáengé, naen marenge ro,
Ah Bidhná aési raen ko bhor kabhi na ho.

My Lord will go in the morning, eyes will be lost by weeping.
Oh God, let there be no dawn to such a night.—*Kakku Mal : Fyzabad.*

285. **Corruptions of English words.**—The town of Sleemanábád, founded in honour of Colonel Sleeman, has now become Salímábád.

286. **Proverb.—**
Kirya achchar bhains barabar.

A black letter like buffaloe, *i. e.*, an ignorant man has no idea of learning.—*Raj Bahadar.*

287. **The origin of the word "Florican."**—Colonel Yule in his *Anglo-Indian Glossary*, states that the origin of the word *Florican*, the name applied in India to two species of small bustard, "is extremely obscure," and that "it looks like Dutch."

Shortly after the publication of the *Glossary* in 1886, I came across an account of the derivation of the word, which on being communicated to the late Colonel Yule, he was pleased to accept as correct and lay aside for use hereafter. The passage I refer to is to be found at page 95 of *Briefe über Ost-Indien, das Vorgebirge der guten Hoffnung und die Insel St. Helene. Geschrieben aus diesen Ländern von C. C. Best, Hauptmann bey den Chur-Hannöverschen Truppen in Ost-Indien. Herausgegeben von Karl Gottlob Küttner. Mit colorirten Abbildungen und Prospecten, Leipzig, bey Georg Joachim Göschen, 1807.*

Where in the Fourteenth letter, dated Madras, 25th May, 1783, the writer, describing the animals and birds of the South of India, says that in those parts are to be found "*Rebhühner, wilde Tauben, Haselhühney und Floyerkings* (eine Art Zwergtrappen), so wie Sperlinge, grosse und kleine Iapageyen,*" etc. ["Partridges, wild pigeons, wood-hens and floyerkings (a kind of small bustard), as well as sparrows, large and small parrots, etc.]

To the word "Floyerkings" there is a foot-note as follows :—

* "*Ein Engländer, Mr. Floyer, der diesen in Europa un bekanten Volgel zuerst in Indien geschossen hatte, war die Ursache, dass man ihn nack seinem Namen Floyerking nannte.* (Owing to an Englishman, Mr. Floyer, having been the first to shoot in India this bird—a species unknown in Europe—it was named after him)

Captain Best's book is a somewhat scarce one, and is full of exceedingly valuable details concerning the doings of the Hanoverian mercenary troops in Southern India.—*Aldobrand Oldenback : Fairport, June, 1891.*

288. **Proverb.—**
Avat ko ádar náhin jat na deswhast
Yeh dono nir phal gáye pahun aur girhast.

No respect to the comer, nor any smile at the departure, both the host and the guest met to no purpose.

There is a pun in this couplet.

If in the beginning the Ádra Nakshatra does not bring rain and the Hást when it ends, the crops fail.

N. B.—The Ádra (June-July) is the first and the Hást (October-November) is the last rainy Nakshatra.—*Raj Bahadur : Fyzabad.*

✓ 4.14

289. **The following is a favorite Song among the Gaddis of Kangra and the Chamba State. It is sung when going to festivals :—**

1. *Tá sanjri tá bhuí bo, Ránjná, bhuián kalbelan ho.*
2. *Ránjna Mangdá so derá ho.*
3. *Tá terá bo tán derá bo Ránjná sáre na biráje ho.*
4. *Main ho Ghare bálká záná ho.*
5. *Tá tere bo tan bálká jo, gorie, khed bo ledelá ho.*
6. *Baithá khed khedáve ho.*

To translate these lines and the following, omit all the "bos," "tás," "táns" and "hos." They are meaningless and are only used to fill up the song or to make a rhyme :—

"It has become evening, Ránjna. It has become twilight."
Ránjna he asks for a lodging.
Your lodging, Ránjna, cannot be at my house.
I have a young child at home.
To your child, fair one, I will give a plaything.
Let him sit and play with the plaything.

"Bhuí" and "bhuián" are the third persons singular and plural, respectively, of the past tense of "bhoná," "to be." "Kalbelán" is the time between sunset and dark. Tarkálán in Punjabi. Kalbelán is here a plural noun. "Main" is the formative case of "aun," the first personal pronoun. "Ghare" is the locative case of ghar. The literal translation of the line is "To me" in the house (is) a young child. In the fifth line "jo" is suffix of the dative case in Gáddi and in Kangra Pahárí generally. "Delá" is the first personal singular future of "dena," "to give;" le-delá—le-dángá in Hindi.

7. *Tá terá bo tán derá bo, Ránjna, mere na biráje ho.*
8. *Main bo ghare sás kalthári ho.*
9. *Tá teri bo tán sassá jo, gorie, charkhá le delá ho.*
10. *Baithá bo tán katan katáe*
11. *Tá mún bo derá darná zarúr ho.*
12. *Tá terá bo tán derá bo, Ránjna, sáre na biráje ho.*
13. *Tá mún bo ghare sauhrá kalthárá ho.*
14. *Tá tere bo tán sauhre jo, gorie, delá Kotwálí ho.*
15. *Baithá bo tán hukam karáe ho.*

"Your lodging, Ránjna, cannot be at my house,
To me at home is a quarrelsome mother-in-law.
To your mother-in-law, fair one, I will give a spinning wheel,
Let her sit and do her sowing;
I must have a lodging.
Your lodging, Ránjna, cannot be at my house,
To me at home is a quarrelsome father-in-law.
To your father-in-law, fair one, I will give the Kotwalship.
Let him sit and exercise his authority.

So the song ends. We are left without knowing whether Ránjna gets put up by his fair one or whether she resists his bribes.

In line 8, "main" is the formative of the first personal pronoun singular "aun" "I." Mún in the eleventh and thirteenth lines is also a form of the formative of "aun" "I." Má is another formative of the first personal pronoun.

This song is current among the Gáddís of the outer Himalayas as is shown by the "s" being used in "sas," mother-in-law, and in "sauhra," father-in-law. In good Gáddí, deep in the Himalayas, "s" becomes "kh," pronounced like the Arabic letter خ. "Sas" in good Gáddi becomes khakhs, and sauhra becomes khauhrá.

Kalihárá is quarrelsome in Punjabi from "kalla," a quarrel.

A hill proverb says—

Roge dá múl khánsí,
Kalle dá múl hansi.
A cough is the beginning of an illness,
A laugh is the beginuing of a quarrel.

—*E. O'Brien.*

Bárhén pút petá ke dharmá,
Kheti upjai apné karmá.

The son prospers by virtue of his father's piety: and the crop flourishes according to your own fate (or actions).—*Mul Chand.*

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290. **A Euphemism for Vomiting.**—In polite society Muhammadan ladies call vomiting *zamin dekhna*, literally "seeing the earth." The idea perhaps is that the mention of the word vomiting induces nausea.—*M. M. Beg.*

Na sau gundá na ek mochh mundá.

A hundred ruffians and one man having no moustaches are equal.

Chaltá phirtá ná maré baithaiyá marjái,
Baithaiyá jo ná mare to thorá thorá haye.

A man of active habits does not die, but a sedentary man dies: if a sedentary man takes spare meals he may not die.—*Mul Chand.*

NUMISMATICS.

291. Mr. C. J. Rodgers, in his four papers entitled "Coins Supplementary to Mr. Thomas's 'Chronicles of the Pathán Kings of Delhi,'" has made extensive and valuable contributions to knowledge, but unfortunately in an undigested form. He has never carried out the intention, which he once announced, of re-arranging and republishing these papers. Mr. Thomas's erudite work is itself so confused that the study of the so-called Pathán series is a troublesome business. Mr. Rodgers's papers also describe many coins of the Bull and Horseman type.

The mediæval Hindú coinage, other than that of the Bull and Horseman type, which forms my seventh class, comprises many types and varieties, but is of less general interest than the classes already noticed. The principal discovery concerning this class, which has taken place during the period with which this report is concerned, is that made by Dr. Hultzsch, that the well-known and abundant Adi Varáha coinage was struck by the King Bhojadeva of Kanauj, who was reigning in the years *A. D.* 862 to 882. This prince assumed the *Viruda* or title of Adi Varáha. The Adi Varáha *drammas* are mentioned in the long Sujadoni inscription edited by Dr. Kielhorn. This record contains a very curious enumeration of different kinds of *drammas* and other coins, which deserves critical examination from the numismatic point of view.

Dr. Hoernle has enlarged the small series of the excessively rare Chandella coinage by publishing an undoubted specimen from the mint of Paramárddi Deva, the Parmál of tradition, and another coin the legend of which is imperfect. The name is either Vira Varmma or Bála Varmma. Both names occur in the Chandella genealogy.

The eighth class, the coinage of the Súri and Mughal dynasties, extending from the accession of Bábar in *A. D.* 1526 to the Mutiny in *A. D.* 1857, is the most extensive of all. The variety of coins is, indeed, so enormous that they afford a subject practically inexhaustible. It has not yet been treated comprehensively. Some years ago Mr. R. S. Poole promised to undertake a catalogue of the coins of the House of Bábar in the British Museum, but the work has not yet, I believe, appeared.

Messrs. Rodgers and Hoernle have been the principal workers in this field during the past few years, and between them have produced a tolerably complete account of the coinage of Sher Sháh and the other Súri princes.

A paper by Mr. Rodgers on "Rare Copper Coins of Akbar" contains some brief but important observations on the value of the *dám* which should help to settle the vexed question of the real amount of Akbar's revenue. Mr. Keene has discussed this question in the *Journal* of the Royal Asiatic Society, and shown that the estimate formed by Thomas was mistaken and extravagant.

Mr. Oliver has given an account of copper coins of Akbar, which should be read in connection with the articles by Mr. Rodgers.

Two papers by Mr. Rodgers deal with the curious rhyming couplets on the coins of several of the Mughal Emperors. The use of these couplets seems to have been introduced by Jahángir, towards the close of Akbar's reign. It was discontinued by Sháhjahán, but revived by Aurangzeb and continued by his successors.

My ninth class is an extremely heterogeneous one. For convenience I have lumped together a number of Nepalese, provincial and miscellaneous, including Indo-European, coinages.

The coins of Amsuvarman, King of Nepal (*circa A.D.* 637—651), and other kings of that country, published by Dr. Hoernle and myself, are interesting, and in part new,

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POPULAR RELIGION.

292. **Bengal—Worship of the Dhenki.**—The *dhenki* or rice-pounder on the well known principle of Hindu theology, that what is useful is adorable, has divine homage rendered to it on the occasions of giving the first rice to a child, of marriage and of investiture with the sacred thread. But besides these occasional adorations the pedal is regularly worshipped by females in the month of Baisákh (May) in some parts of the country. On that occasion the head is painted with vermilion, anointed with the consecrating oil, and presented with rice and the *durva* grass. The origin of this worship is said to be that a worthy religious preceptor had commanded his disciple to pronounce the word *dhenki* at least one hundred and eight times a day. Nárada, the musician of the celestials and the patron deity of the pedal, delighted with the devotion of the disciple, paid him a visit riding on a *dhenki* and gave him a blessing, in virtue of which the self-denying votary was translated to Heaven.—*Calcutta Review, Vol. XVIII, p.* 51.

[Does this worship prevail in N.-W. India? Is it based upon anything but phallicism?—Ed.]

293. **Tombs of Giant Martyrs.**—There are six *naugazas* or martyrs' tombs nine yards long on the Vijhi mound. Five of them measure, respectively, 29, 31, 30, 30 and 38 feet. — *Cunningham: Archæological Reports, Vol. XIV, p.* 41.

294. **Khonds—Worship of the Hill God.** — Every knoll and eminence in the Khond country has a name and a divinity called the Hill god, but as from him little is to be hoped or feared, to him no formal worship is addressed.—*Captain Macpherson: Report quoted in Calcutta Review, Vol. V, p.* 56.

295. **Khonds—Worship of the Earth-Goddess.**—She appears to be worshipped under two distinct characters, which, however, are seldom separately contemplated by the trembling votaries, *viz.*, as the supreme power, and as the deity who presides over the productive energies of nature. In the former character she appears to receive distinct worship in one case only. When a tribe engages in war with enemies of another race, her awful name is invoked and vows of sacrifice are recorded in the event of success. Her nature is purely malevolent: but she does not seem to interfere with the independent action of

other deities in their respective spheres, and she is nowhere peculiarly present. As the divinity who presides over the operations of nature, the character and functions of the Earth-Goddess are defined with a considerable degree of distinctness. They reflect generally the leading wants and fears of an agricultural population. She rules the order of the seasons and sends the periodical rains. Upon her depend the fecundity of the soil and the growth of all rural produce, the preservation of the patriarchal houses, the health and increase of the people, and in an especial manner the safety of flocks and herds and their attendants. She is worshipped by human sacrifices. She has no fixed corporeal shape, form, image, symbol or temple. But she, together with the other superior gods, may temporarily assume any earthly form at pleasure: as, for instance, that of the tiger as convenient for purposes of wrath.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 54.

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296. **Genda Bir—The Worship at Madodha.**—At Madodha, 21 miles east of Nagpur, is a Satti monument called Siddham. It is worshipped by Telís and Mális, who smear it with vermilion, while fowls (cocks only), flowers and turmeric are offered by the worshippers. The woman is known only as the mother of the Telí Genda, who died 60 or 80 years ago. The woman is said to have been tired of life, but instead of burning herself, she jumped down from a tree and was killed. As she thus died a violent death, she was of course worshipped as a spirit (*bír*), and is known as Genda Bír.—*Cunningham: Archæological Reports, Vol. XVII, p.* 1.

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297. **Multan—Legend of a Saint's Tomb.**—Tuqhlaq first began to build near the tomb of Bahâwal Haqq, when a voice was heard from the tomb of the saint, saying "you are treading on my body." Another site was then chosen at a short distance, when again the saint's voice was heard, saying "you are treading on my knees." A third site, still further oft, was next taken, when a third time the voice was heard, saying "you are treading on my feet." Tuqhlaq then selected the present site at the very opposite end of the Fort, and as the voice was not heard again, the tomb was finished.—*Archæological Reports, Vol. V, p.* 133.

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298. **Mirzapur—A Village Song to Krishna.**—

Sanwaliyá bánká hamárá yár!
Bánké adá sé pench sanwáré,
Bánké ghoré aswár!
Abki dáin bhalá jáné dé kanta!
Dekho meri hál!

The dark-coloured bravo is my lover! He wears a turban sideways on his head and sits sideways on his horse! Excuse me this time sweetheart! Pity my distress!—*W. Crooke.*

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299. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 217). The seven princes, frowning at the delay, were seated, in a hungry circle, around the altar of their grotesque idol. The heavens thundered and the earth trembled as Ghází Miyán reined in his charger. "Give ear, ye princes," he cried: "offer ye this sacrifice to slake your own thirst for blood or S'obhnáth's." "S'obhnáth's, of course," rapped out Rájá Banár, thoughtlessly allowing himself to be entrapped into argument. "Then let S'obhnáth claim his victim with his own lips," replied Ghází Miyán. "Can a stone speak?" jeered Rájá Banár. "Scoffer," replied the hero, "if in this very hour S'obhnáth shall speak, then wilt thou be wise?" Rájá Banár was abashed by the suspicious manner of the hero. "A truce to this parley," cried Rájá Jaychandá, who, truth to tell, was as hungry as a shark. "Let the sacrifice proceed. Already hath the idol betokened his displeasure by an earthquake. Shall we brave his wrath while we chatter like old women at a fair?" The Zed Rája, however, by name Agar Mall, answered:—"If a stone image speaks, I will believe." Ghází Miyán lifted his horsewhip. "Speak!" he cried, and two whistling whip-cuts cracked over the idol's shoulders. Shrieking with agony and terror, the idol lifted his hands in a suppliant attitude and pleaded:—"Mercy, great Master! ever did I loathe the very sight of bloodshed: yet still did these miscreant murderers force upon me these orgies!" A hasty conference followed among the chieftains. Meanwhile Ghází Miyán turned upon the idol. S'obhnáth, who had been blinking timidly at the horsewhip, at once flung himself prostrate in obeisance, howling—"What is thy bidding, Master?" "Fetch me," said Ghází Miyán, some water from the fountain of life (*áb-i-hayyát*). The stupid monster, of course, imagined that this could only refer to the holy water of the Ganges (*Gangájal*), and scampered oft towards the river, which, in spite of his entreaties of *Gangá Jí!* receded in terror at his mistake. "Pray to *Khwaja Khizr!*" cried *Ghází Miyán*, "or if those words be too hard for thee, call but *Khwájá! Khwájá!* The Hindú idol, as might have been expected, made a hopeless jumble of the Persian letters. "*Khájá! Khájá!*" he yelled. The heavens, therefore, instead of water-of-life, showered down, by mistake, the sweetmeat still well-known as "*khájá*;" which the idol carried, with complacent eagerness, to his master, *Ghází Miyán*, though annoyed at the failure of one of his best miracles, passed over, with a joke, the clumsiness of his attendants.

"*Achchhá, khá já.*" he said laughing, "eat and be thankful."—*R. Greeven.*

(To be continued.)

300. **Khonds—Worship of the Small-pox God.**—The Khonds being greatly subject to the ravages of the small-pox, there is a god of small-pox, who, they say, "sows that disease upon mankind, as men sow seed upon the earth." When a village is threatened with this dreadful scourge it is deserted by all but a few persons who remain to offer the blood of buffaloes, hogs and sheep to the destroying power. The inhabitants of the neighbouring hamlets attempt to prevent his approach by planting thorns in the paths which lead to the infected place.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 56.

301. **Mirzapur—A Village Song to Rama.**—

Sagarwá bándho ha Rám!
Sagarwá bándho ha.
Wohi charhi rengai hamrá balamhuá,
Ráma sagarwá bándho ha!
Sikiya main chiri chiri naíyá bándháwáyín,
Ráma khewaíya rasíyá ná!

Ráma bridge the ocean, Ráma bridge the ocean, that my beloved may come to me! From the stalk of the reed I have made a boat. O Ráma! thou knowest well to row it!—*W. Crooke.*

302. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 299). The princes were jubilant over this miscarriage. "Make us answer," they sneered, to the name of S'obhnáth, and then we will believe." Ghází Miyán, beckoning to S'obhnáth, directed him to prepare for each of the princes, a packet of betel. While each was chewing his packet, the hero performed an ablution and offered a prayer. Then he arose with the cry of S'obhnáth! S'obhnáth! "Yea, Master," answered each of the princes, S'obhnáth awaits thy bidding"* To the surprise of all, S'obhnáth, who hitherto had not exhibited any punctilious self-respect, loudly protested that, when blood-thirsty miscreants answered for S'obhnáth, his honoured title was profaned. "Why," cried Ghází Miyán angrily, "after spoiling my miracle, wouldst thou bluster of thy dignity? Out of my sight, misshaped monster!" Heedless of protests and entreaties, he whisked up the luckless idol by the waistband and flung him across the river. He is believed to have descended near the village of Agorí in Mirzápúr, and never to have spoken again. This violence was the signal for the death-struggle. The countless armies of the princes advanced with a furious onslaught upon Ghází Miyán, who whirled a handkerchief and stretched them lifeless. The Bráhmans communed among themselves, saying: — "This prowess he oweth to the hallowed influence of his ablution. If we can but awaken lustful desires in his bosom, then will the spell be broken." At their bidding, therefore, the virgins of the city, flinging off their apparel, wandered in a dreamy and sensuous procession over the ramparts of the fortress. The virtuous hero, however, that he might not be ensnared even by unconscious glimpses, cunningly severed his head with his scimitar and concealed it, folded up in a napkin, in his right hand, while, with his left, a second whirl of his handkerchief caused havoc and destruction among the sirens. In his excitement he upset, with his right thumb, the Rájghát fortress, ever since entitled the "Broken Castle" (phutáikoth). Then, as the tumult subsided, Ghází Miyán, with a brief prayer of thanksgiving, placidly replaced his head upon his shoulders. Meanwhile, Alay Shahíd had been cowering inside his chapel in the neighbouring quarter to await the issue of events. As the youthful hero approached, the aged saint tottered out towards him, trembling with terror, and in broken accents imploring his protection. "Be of good cheer, father," cried Ghází Miyán, craving his blessing. "I have but one prayer. Grant me a resting-place at this thy home." "It is thine, my son," quavered the saint, "one-half of my land do I grant thee for ever." "I thank thee, father," answered Ghází Miyán, and, for this boon, I vow that, throughout all ages, the first sweetmeat in every offering from my votaries shall be tendered at thy shrine." Ages have elapsed since that meeting, saint and hero have long since departed. Yet, still in that quarter of Alaypur, where two chapels commemorate the meeting, the pious votary, mindful of his master's teaching, offers a few sweetmeats to the half-forgotten Alay Shahíd, before he performs his devotions at the shrine of the chivalrous Ghází Miyán.—*R. Greeven.*

(To be continued.)

303. **A Legend of a Saint.**—The durgáh at Hasanpur Káko contains the tomb of a local saint who, tradition says, came from Delhi and settled down here for a long time. At last he determined to return to his native country, but did not intend to take his wife with him: he set out and walked a good distance till overtaken by night, when he slept, but in the morning he found himself back at his house. Again he set out, but only to find himself back at his house next morning. A third time he tried with the same result. He then gave up the attempt and settled down here with his wife, the efficacy of whose prayers had worked the miracles. She is said to have been so saintly that the water used by her for her ablutions would cure any disease.—*Archæological Reports, Vol. VIII, p.* 65.

* "Yeú Pír, S'obhnáth hajír hái."

304. **Mirzapur—A Village Song to Krishna.**—

Gokulwálé tú mero man líno ré !
Gokulwálé anwat wálé rimjhim rimjhim mohi rang dárí !

Lord of Gokul, thou hast won my heart! Lord of Gokul with a ring on thy finger thou pourest the red-coloured water on me like showers of rain.—*W. Crooke.*

305. **Khonds — Worship of the God of Arms—Sacred Groves.**—The god of arms has in every Khond village a grove sacred from the axe, in the centre of which, beneath a spreading tree, his symbol, a piece of iron about two cubits in length, is buried. To no Khond deity is worship more assiduously or devoutly paid. Success in arms is carefully ascribed in every case to his immediate interposition—never to personal valour: and it is in the power of the priest on any occasion to prevent war by simply declaring him to be unfavourable.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 55 *sq.*

306. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 302). Accompanied by the reverend Alay Shahíd, Ghází Miyán celebrated his victory by a triumphal progress through the city. All the idols they mutilated by lopping off their hands, or ears, or noses, save two only :—

(1.) Bishnáth, who, in terror of their approach, leapt madly into a well.

(2.) Bhaironáth, who, with worldly wisdom, attended on his dog-charger, and for his timely homage was confirmed in his office of Kotwál.

Wearied with his efforts, Ghází Miyán returned to Alay Shahíd's chapel, where he fell asleep, while the barbar was shampooing his feet. The barber seeing his defenceless condition and mindful of his insults to the Hindú religion, stealthily approached with a razor to murder him. The faithful hound Sankalí, divining his purpose, attacked the barber and tore him in pieces. Amidst the confusion Ghází Miyán awoke. "Down Sankalí!" he cried, "what means this turmoil?" By the magic of his prayer Sankalí was endowed with speech and related the occurrence. Ghází Miyán rebuked her, saying :—"How could this infidel injure me?" Straightway, breathing upon the mangled remains, he restored them to life and departed. "Heigho," yawned the barbar, rubbing his eyes, "I have fallen asleep." Ghází Miyán learning that Karwan Mochi was not at Benares, hastened back at daybreak to his uncle at Ghazní. Mahmúd, terrified at his speedy return, appeased his anger by producing Karwan, who forthwith supplied a saddle. "Name thy price," said the hero. "Whatever your lordship offers," replied the saddler, "that will your slave most thankfully accept." Ghází Miyán handed him five blossoms. The saddler eyed them doubtfully. Nevertheless, mindful of his compact, he was silent. "Well," asked the hero, "have I not paid thee?" "Yea Master," he sighed and was departing. "Stay," cried the hero, "right glad am I to find thee steadfast. Yet will I try thee further. Full well I know that thou art poor. None the less, do thou, this evening, dispense sweetmeats for 1¼ pice to my poor friars." The saddler carried the flowers to his cottage. To purchase the sweetmeats, he expended his last farthing. These he bestowed upon a friar, who, striking his timbrel, chanted :—

"First unto God thy tribute,
Next to the Prophet pay;
Then in the house of Sáhír
Unheard thou ne'er shalt pray!"

When the friar had departed Karwan was overwhelmed with reproaches by his good wife, who rated him in shrilly accents for leaving them supperless. "Would to God and the Prophet," he muttered ruefully gazing at the napkin containing the flowers, "that Ghází Miyán's payment had been in gold and silver." Straightway the friar's benediction produced its effect. Instead of flowers, a torrent of gold and silver tumbled clattering from the napkin. They were wealthy beyond the dreams of avarice. "Heaven save us!" exclaimed the good wife, who could never forego her grumbling, "if Sultán Mahmúd hears of our good fortune, he will grind our heads in an oil-press." "Peace mother," replied Karwan shrewdly, "if Ghází Miyán is potent enough to create this wealth, it were but a small miracle for him to defend us in its enjoyment."—*R. Greeven.*

(To be continued.)

307. **A Legend of a Tank.**—The ancient name of Dharáwat is said to have been Dharmmapuri. Once upon a time Rája Chandra Sen came on a hunting excursion to this place, which was then a small village surrounded by jungle. While here, as he went into a field with a *lota* of water, a thirsty crow came and drank up the water. The Rája conscious of the want of water, ordered his ministers to dig a tank as large as the ground his horse, when let loose, would circle round. The ministers, apprehensive of the horse making a longer circuit than convenient, selected the N.-E. corner of the tank as the starting point for the horse, so that the hills on the south would be the limit of the size of the tank in that direction. The horse, when let loose, went near the hill up to the rivulet which, issuing from it, feeds the tank, kept along the rivulet some distance, then turned north and round to where it started from, and the tank was built accordingly within these limits.—*Archæological Reports, Vol. VIII, p.* 39.

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308. **Mirzapur—Kharwar Tribe—Ratification of Contracts—Panchayats.**—Contracts are made verbally in the presence of two or three respectable persons. In these castes there are usually two officials known as the *Mahto* or headman and his assistant the *Díwân*. Caste punishments are executed by these officials, and whenever any special contract is being made their attendance is requisite. Five men sit on the Panch, including the Mahto and the Díwán. Three other respectable persons are nominated by the Mahto to serve. All complaints must be made to the Mahto. Then he consults the Díwán and selects the other three assessors. He, himself, is the arbitrator-in-chief. The parties produce their witnesses. Then the Mahto and Díwán take the opinion of the assessors and announce the decision. The oath is given in the name of Máhadeo. They bow and swear by his name. If any one disobeys the order of the headman he directs his ears to be boxed, and that he be shoe-beaten on the back of the neck. If any one is proved to have given false evidence befòre the Panch he has to give a tribal feast. There is usually a Mahto and his Díwán for every two or three villages according to the number of families. Formerly ordeals used to be practised at Panchayats by taking up a piece of hot iron, but now, since the British Government has been established, this custom has ceased.—*W. Crooke.*

309. **Punjab—Ornament making.**—*Arsi* (of gold worn by Hindú and Muhammadan women on their thumbs, from 2 to 4 *tolás* in weight). Melt the gold and make a *kandla* of it; take one *tolá* of this and make a *karra* of it 5 fingers long (a hoop-like thing with points on the edge all round), and make wire of 6 *máshás;* stamp and cut it into 4 bits according to sizes, place them round in four rows attached to the *karra*, take 8 *máshás* more of gold and turn it into a round plate in the shape of a cup; fill this up with lac and produce ornamental work on the surface of it by *sumba*, *patrini* and *kanerna*. Take out the lac by heating the ornament on the fire, and taking 10 *máshás* more of gold, make a ring and stamp it on a die intended for the purpose and attach it in the centre on the convex of the metal; set a round bit of glass on the mouth of it. This ornament can be finished in two days: rate of wages 8 annas per *tolá*.

310. **Punjab—Ornament making.**—*Chotiphul* (of silver worn on the head by Hindú females of Arora caste, mostly 60 *tolás* in weight). It is made as follows:—Melt the silver and make four *kandlas* of it Rs. 15 each in value; take one *kandla* and make a round plate, concave one side and convex the other just like a shield; take another *kandla* and turn it into a plate 7 fists long, a little less than one finger broad. Place it on a die called "*karrelra thappa*" and hammer it on; it will have a regular row of pinnacles or tiny pyramids (sink); affix this all round the upper edge of the convex side of the metal by solder. Take one *kandla* more and make a plate of it 10 fists long four-sided; cut it into 170 equal bits and turn each like a 2-anna bit, but a little smaller in size: place each of them on a die (*ghugge-ká-thappa*), put a *sumba* on it and beat it with a hammer, and each grain will come out like a cone (*ghuggi*). Now take another *kandla* and make a wire of it 70 fists long; cut it into two equal bits, stamp one of these on *phorwan* and draw the other through the holes of the steel plate (*jandri*) till it becomes 70 fists long; then stamp this also, beat it lightly with a hammer, cut it into 100 equal bits and form a double ringlet (*ghuri*) of each of them. Place a wire all round at the bottom of the pinnacles and then some of the ringlets all round which will give the shape of a creeper. Place another bit of wire all round again, and then set a row of the cones; make such circle three times more, leaving a round space just like an eight-anna bit in the centre of the jewel to hold a flower of about an inch high, hollow and round just like a blow-pipe, with a row of 12 leaves on the upper edge of it, being adorned with a thick stamped wire (*bari kangni*), and a thin stamped wire (*chhoti kangni*). When all this process is finished, solder the whole superstructure or ornamental work. A ring attached in the centre of the concave side of the metal completes it entirely. It is made in eight days: rate of wages 1½ annas per *tola*.

311. **Benares Sweepers' Birth-rites.**—At the birth of children, sweepers summon a chamárin, who severs the navel string (*nár*) and buries it in the apartment. Over the spot she kindles a fire, to which is applied the general expression of burning the caul (*kherí jalái játí hai.*) At the head of the bedstead she places some iron object, usually a penknife, and hands over to the mother an iron ring, which she reclaims on dismissal six days later. During that period a fire is kept smouldering at the doorway, to repel the demon Jamuá, who suffocates babies. The usage of sweepers differs from that of most other castes in two respects.

(1). Impurity, whether for sons or for daughters, terminates always six days (*chhattí*), and never 12 (*barasní*) after delivery.

(2). They do not summon the barber's wife (*náin*) on the dismissal of the midwife to embrocate the mother and to show the child the heavens.—*R. Greeven.*

312. **Punjab—Ornament making.**—*Hassi* (of silver, 25 *tolás* in weight, worn by both Hindús and Muhammadans, males and females). Melt the silver and make a *kandla* about 10 fingers long (four-sided), keep a place in the middle about two fingers in length (*mar*) and make both sides of it longer by the aid of anvil and hammer, tapering at both ends; when it is 19 fingers long, produce ornamental work by *patrini*, *athalna* and *sumba*; place it on the hollow part of a block of wood, and place a bit of tin (*kali*) over it and beat it with a hammer till it assumes the form of a ring and the thin ends meet when it is bent into shape. It is made in two days: the rate of wages is 9 pies per *tolá*.

313. **Gold and Silver wire-making and cognate industries.**—Under this head we should notice the Pesháwar *lungís*, which are handsome and have a wide reputation: they are embroidered with gold at the ends and often all along the edge, and cost Rs. 10 to Rs. 100 each. There used to be a fair industry at Rohtak for weaving gold and silver in turban and scarves, which gave employment to some hundred men; the Rohtak work of this kind was said to be the best in India, and there was a great demand for the ware at Delhi and Jaipur, but the fashion has now changed and the industry disappeared.

314. **Eating of Frogs.**—What tribes in Upper India eat frogs? The Musahars here in Mirzapur certainly do, but I cannot make out exactly what variety of frog it is. It is said they eat two kinds, a small and a large, at marriages. The Burmese certainly eat them, and boiled frogs are said to be exposed for sale in their bazars (Watts' *Economic Dictionary*, *sv.*). I hear that the Burmese prisoners in the Benares Jail have been caught eating them alive. Mr. Bower tells me that he knows of saises in Oudh fattening frogs for food in earthen jars (*ghara*). It may be noted that Mr. Boulenger in some recent Proceedings of the Zoological Society (*Field*, 10th October, 1891), says that it is now known that various varieties, besides *Rána Esculenta*, are now eaten in France.—*W. Crooke.*

315. **Punjab—Gold and Silver Leaf.**—A native mendicant having recently arrived at Mean Meer, gave himself out as an alchemist and, as usual, succeeded in gaining the confidence of a large number of ignorant natives there, who were anxious to learn the art of making gold. The other day, however, the alchemist asked them to bring him all the silver jewellery which they had in their houses, promising that he would turn them into gold. The request was promptly complied with, and before evening a heap of jewellery of the aggregate value of about Rs. 3,000 was brought and given to him. As the process was to take place in secret, the men were prevented from visiting the house of the alchemist during the night, but the following morning the alchemist was missing, having absconded with the jewellery. The men are on the look-out for him; some having gone to Jullundur, expecting to find the mendicant there.

Gold is also used as with us for the metal plates of false teeth, also as wire for fastening loose teeth; there are four men in Delhi who are specially proficient at this. And besides these, there are the pieces of gold with which Hindús transfix their teeth for superstitious reasons, regarding which more hereafter.

316. **Necklace and Neck Ornaments.**—
Delhi.—Chandar kala, thussi, típ, dulara, pachlavá, satlava, nimanga, teota, gajra, baddhi.
Ludhiána.—Humel, tandira, badhaina, gudam, chouke, dholna.
Jhang.—Dholará, lammi, dharamra, kaddhi, bohar, lar, wadháwa.
Gujránwála.—Lamín-mála, durmarah.
Shahpur.—Kaddhi, lammi-jiwan-mála, dalbara, juva, dharmara, haweg, hatiali.
Muzaffargarh.—Patri.
Gurgáon.—Kathla, tora or guthwa or karidár.
Jullundur.—Anam.
Lahore.—Tulsi, wadháwa, kandhi.

317. **Hindu Customs.**—A married woman does not appear before her father-in-law, her husband's elder brother, or any other elder relatives of her husband. But she appears before her husband's younger brothers and other younger relatives. Can any one explain the reason of this rule.—*Kunwar Jwala Prasad.*

318. **Arm Ornaments.**—
Delhi.—Jaushan, bhuj, tádi, tád, sehnage, yakka.
Jhang.—Dholna, jhábe (pendants of bhawatta).
Jhang, Gujrát, Shahpur and the Gujránwála Bár.—Tád.
Muzaffargarh.—Wang, kholandri, tánda, jhábe.
Gurgáon.—Bala, tádia.
Jullundur.—Bal, tád.
Amritsar.—Tád, gujai.
Jhelum.—Tád.
Shahpur.—Bálú.
Peshávar.—Tek.

319. **Bracelets.**—
Delhi.—Paccheli, pangrián or pankhriyán, naugri, pariband, dastband, lachche sarásaríkie jori.
Ludhiána.—Pacheli, muthra, chhan.
Gujránwála.—Jut, sutra.
Shahpur.—Mutra, chunkangan, sutra.
Gurgáon.—Bordi, chan, pacheli.
Umballa.—Chan.
Lahore.—Bánk.
Muzaffargarh.—Dasti.

320. **Muhammadan Woman—Clothes.**—A widow in Oudh, whatever may be her age, is not allowed, among respectable families, to use a coloured-wrapper (*dopatta*). Their trousers (*páijáma*) must be of no colour but black or green. Married women, in the lifetime of their husbands, can never use white wrappers or black or white trousers.—*Aziz-ud-din Ahmad : Pauri.*

321. **Ornaments for the Waist.**—

Delhi.—Tágri, kamar peti.
Ludhiána.—Tarági.
Jhang.—Chelki, dolmiana.
Gujránwála.—Taragri, batwa, nala.
Shahpur.—Khalita or kharita.
Gurgáon.—Tagri.
Lahore.—Batua, nala.
Dera-Ismail-Khan.—Chelki, battua.

322. **Ornaments for the Feet and Ankles.**—

Delhi.—Kare, sutri, sankli, jílu, payal, bánk, chúri, gujri, bichhwe, chulkiyan, challa, chelli, polri, karyan, anwat, pán.
Ludhiána.—Bánk, tora, mehndi, sangli, lachha, pauntá, chará.
Jhang.—Núrá, pauntá, torá.
Gujránwála.—Tora, lacha.
Gujrát.—Lacha.
Shahpur.—Tarora, pauntá, jánjru, jauri.
Muzaffargarh.—Paunti, unwati (also nímakari, enamelled), tarora, núra, chelki, chúri.
Gurgáon.—Bánk, bichwa.
Umballa.—Bichwas.
Jullundur.—Pauntis, bánk.
Ludhiána.—Pauntá.
Lahore.—Sut, mahndi, tora, chára, bánk.
Dera-Ismail-Khan.—Núra, pauntá, tora, chaggal, mahawar, mahndi, amrat, bicchli, challa, nahian, sut, pakpan.

323. **Prohibited Acts among Hindus.**—Bandháyana says :—"There is a dispute regarding five practices, both in the South and the North. Those peculiar to the South are :—To eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt. He who follows these in any other country than the one where they prevail commits sin."—*Bühler : Sacred Laws of the Aryas, Pt. I, Intro. l.*

[Among what people are such customs lawful ?—Ed.]

324. **Finger-Rings.**—

Delhi.—Bánk, dáunah (used by Marwarís).
Jhang.—Cháp.
Gujrat.—Cháp challa.
Shahpur.—Tridodya.
Muzaffargarh.—Werh.
Dera-Ismail-Khan.—Phora or phori.

325. **The Ornaments of the Punjab.**—"Ornaments for all parts of the body, with the exception of those for the nose, are of silver. The *bálú* (nose-ring) and *buláq*, the pendant in the shape of a spoon worn in the cartilage of the nose, are the only gold ones. The bust is the part of the body where the majority of ornaments are to be looked for. The crown of the head is not decked with any gold or silver ornaments, the temples being the highest place where ornamentation begins. A silver stud with a perforation is plaited into the hair on the temples on each side, and fanciful ornaments of this tinsel and artificial flowers, called *phalangrus*, are stuck into that perforation, for which otherwise there would have been no room. No portion of the ear is allowed to remain in the form which nature gave it. It is one perforated mass of flesh shorn of all its natural beauty. The edge is ornamented throughout with *phers*, or small rings thickened through half their length with silver twisted wire curled round. These are all connected with the hair of the head by means of an ornament of enamelled silver in the shape of a bird, having hanging down from it number of chains about two inches in length supplied with hooks which can pass through each *pher*, the bird-shaped button itself being at the top supplied with a hook fixed to a slight chain which is stuck into the hair of the head. This ornament is called *tolku*. String into these *phers* hang down flower-shaped silver pendants called *chhalka*. Even the *tragus* is not left unslit. A small silver ring supplied with ball-shaped pendants is worn in that part of the ear called *litki ; dhedkus*, or, in the language of the plains, *dhedus*, are worn in the lobes of the ears from which *jhumkas*, bell-shaped pendants, are suspended. From *dhedkus*, hooked to them, passes a *bandi* on each side of the forehead. There is another ornament also worn at the lobes ; it is called *bála*, (of the form) of the circumference of a nose-ring supplied with ball-shaped pendants. So the ear ornaments are : *phers, tolku, chhalka, litki, dhedkus, jhumka, bála* and *bandi*. The ornaments worn round the neck are *galsari, champakali, jaumála* and *patki*. Besides these, a number of other necklaces is worn, a description of which is given in Mr. Baden-Powell's '*Punjab Manufactures*' at page 175 as worn by women in the Simla hills, and I cannot do better than quote it. The women have large necklaces of beads, and of rough bits of amber, red coral and turquoise pebbles. Besides these, strings of imported glass beads are worn. As regards the wrist and ankle ornaments, Gaddi women wear immense *pázebs* called *ghúnkarús* or anklets of zinc which close round the ankle. A pair is about 2½ pounds in weight. They are about six inches broad and are rudely engraved with devices. The majority of females wear zinc brace-

lets called '*gharolis*' on the wrist, and a few the same ornament of silver. The men wear only three or more *táwizes* strung together in form of a semi-circular necklace. The information will, I am sure, be very interesting, that the presence of certain ornaments on a female at once proclaims that she is a *femme couverte*, whereas their absence is the mark of widowhood. These ornaments are, to begin from the highest point, '*relu*,' and its attendant the *phalangru, bandi, búlá* (nose-ring), *buláq* (pendant for the cartilage of the nose) and *paubru* (brass rings for the small toes)."

326. **Hindu Customs.**—The father, uncle, elder brother, or any other elder relative, will never partake of meals or even drink water belonging to a girl's husband's house. But a younger brother, or any other younger relative of the girl, can freely eat and drink at the girl's husband's house. Can any one explain the reason of this custom?—*Kunwar Jwala Prasad.*

327. **Spiti—Burial Customs.** — Corpses are ordinarily burnt and the ashes thrown into a river, or made into a figure of the deceased, and deposited in a *chorten* or pyramidical cenotaph in the case of great men. Burning is, I think, the only practice in Lahaul, but in Spiti the dead are, I hear, sometimes exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds, according to the custom of Great Tibet, where these beneficent methods of disposing of the body are philosophically preferred as most likely to be pleasing to the Heavenly powers. In the public rooms of some of the Spiti monasteries, you are shown masonry pillars which contain the bodies of deceased abbots buried there in full canonicals in a sitting posture.—*Settlement Report, p.* 204.

328. **Family Relations.**—(Para. 642.) It is said that the wife of a younger brother among the respectable classes of Muhammadans in Oudh does not appear before her husband's elder brothers. This custom is not confined to Oudh, nor only to respectable Muhammadans. It prevails in all respectable families, both Hindú and Muhammadan, in Upper India. Even the lower caste Hindús very carefully observe it. Among these last, when a wife has occasion to appear before any male member of the family older than her husband, she does so completely veiled. The male members of a family, before whom a wife does not generally appear, are her husband's father, his uncles, his elder brothers, or others whom her husband regards as his superiors. A similar custom prevails among all respectable Hindús and Muhammadans with regard to children. No Hindú or Muhammadan father will ever fondle his children or even talk to them in the presence of his father, mother, or other elders whom he is bound to respect.—*Pandit Kashi Nath: Muzaffarnagar.*

329. **Walking under Water—Testimony of Warren Hastings.**—Warren Hastings writes to N. B. Halked, dated Daylesford House, 9th June, 1818:—"I have met with a passage in Marco Polo relating a fact of which I was an eye-witness in the month of May, 1784, when I was at Lucknow. One morning I went to visit the prince Jahándár Sháh, whose quarters there occupied a terraced house close adjoining to the bank of the river. I had scarce made my obeisance when the prince said:—'I have a very extraordinary man in my service, who possesses the art of walking beyond his depth in the water. You shall see him if he is here.' The man instantly appeared, but as he had been cooking his dinner he only wore his *lúngi*. The man without any other bidding or preparation advanced, passed leisurely into the channel of the river, where his movements at this time, after a lapse of 36 years, scarce retain the indistinct but certain traces on my remembrance of his having walked and moved about in the surrounding stream with a buoyancy apparently independent of the physical effects of gravitation."—*Calcutta Review, Vol. XXVI, p.* 139.

330. **Khonds — Their Priesthood.** — The priests are separated from the rest of the community only in these two respects, that they may not eat with laymen, or partake of food prepared by their hands. This rule does not extend to liquor, which they freely use in common. They may not bear arms. The members of the priesthood are equal in rank, but the older priestly families enjoy traditional precedence. They have neither privileges of rank nor endowments of any kind. Their prerogative consists in having an honourable place at all public and private festivals, in receiving perquisites of some value at certain ceremonies, in occasional harvest offerings of good-will when the deity to whom they minister has proved propitious. On the occasion of marriages, births, or sickness, or death, they have to act a part in the appointed ceremonies. Again, when the place of an abbaya or patriarch becomes vacant the priest by vigils and fasting consults the deity and guides the tribe in the choice of a successor. His advice is also taken in the assembly. Besides these some Hindús are employed as coadjutors in the service of the lesser divinities, while the Khond priesthood conducts exclusively the worship of the earth-goddess, and generally that of all the indigenous deities who are universally acknowledged.—*Capt. Macpherson's Report, quoted in Calcutta Review, Vol. V, p.* 59.

FOLKLORE.

331. **The Faqir's Curse.**—There is a well-known story of three English officers, who built a house, near Agra, on land claimed by a faqír, who cursed them with death within the year. Two *did* die unusual deaths, and the third to avoid danger went to Allahabad, but was drowned just as the year ended. Can any one give any details of the case, or is it purely imaginary?—*H. Robinson.*

332. **How the Monkey got the better of the Tiger—A Folktale told by M. Karam-ud-din, of Mirzapur.** — A soldier was going in search of service: on the road he met a monkey. They both halted at a well. The soldier wanted to bathe. The monkey said:—"Ask the people who draw water here to give you some." They all refused; the monkey bit them, and they all ran away. The soldier bathed and said to the monkey:—"I am hungry." The monkey gave him some gram out of his mouth. The soldier then went off with the well ropes which the people had left behind. They next met a woman with curds. The monkey seized one potful and drank the other. Then they met a Dom; the monkey robbed him of two winnowing fans (*súp*): next they met a washerman, whose ass the monkey seized. At last they came into a jungle, where lived a tiger and an old woman. The monkey said to the old woman:—"Give me a place to stay." The old woman put him up in the upper room. Then the monkey said:—"I want to spit." The old woman said, "spit outside." But he spat down, and it fell on the tiger. The tiger said:—"Where is this water coming from?" The old woman said:—"The birds must have spilt it." Then the monkey said:—"I want to sing the Malár." The woman said:—"Don't: or the tiger will kill you." The monkey jumped down and stole a drum and began to sing. Up came the tiger. "Who are you?" said he. The monkey said:—"Who are you?" "I am a deo" (demon), said the tiger. "I am Mahádeo," said the monkey:—"Let me see your tail," said the tiger. "I want to see yours first." The tiger showed his tail. The monkey tied the well rope to his, and showed it to the tiger. "Can you spit," said the tiger. "You spit first," said the monkey. The tiger spat, and the monkey upset the pot of curds; the tiger thought it was the monkey's spittle. "Show me your ear," said the tiger. "Show me yours first." When the tiger showed his ears the monkey tied the two winnowing fans on the sides of his head. This was enough for the tiger, who ran off in alarm. The monkey jumped on his back, and after going some distance, jumped up a tree. The tiger cleared off. Then the soldier seized all the tiger's wealth, and he and the monkey lived happily ever after.

[The narrator has forgotten to say how the monkey utilised the Dhobi's donkey.—Ed.]

333. **Firozpur—A Marriage of the Emperor Akbar.**—A daughter of Mahr Mitha, a Dhariwál Jat of the village of Kangar, now in Patiála, was married to the Emperor Akbar. It is related that the Emperor first saw her at a well in her native village. She had two pitchers of water on her head, and at the same time she caught a young buffalo which had escaped from its owner, by putting her foot on the rope attached to its head, and thus held the headstrong animal, without losing her balance, until he came up to claim it. The Emperor was so much delighted with this feat of strength and courage that he made her his wife, in the hopes that she would be the mother of children no less courageous than herself.—*Settlement Report, p. 14.*

334. **The Story of Sit and Basant.** — A Folktale recorded by E. David, Native Christian, Mirzapur, from the lips of an old Muhammadan cook-woman.

There were once a king and a queen, who had two sons, Sit and Basant. One day as they were sitting together, they noticed that a pair of sparrows had made their nest in the roof, and had two young ones. The hen-sparrow died and the cock took to himself another partner, who at once flung the young ones out of the nest. The queen said to the king:—"If I die, don't marry again or my sons will fair like these young sparrows." The king gave her his promise. By ill-luck the queen died, and some years after the king, at the request of his children, married another queen. When he brought her to the palace he kept his sons in an upper chamber, and the queen lived below. One day the boys were playing ball, and their ball fell down into the queen's room. Then Sit said to Basant:—"Go and fetch it." Basant said:—"You fetch it yourself." Sit replied:—"Well, tie a cloth over your face and go and fetch it." Basant did so. When the king returned in the evening he came in and found the queen lying on her bed. He asked her what was the matter. She answered:—"Did you marry me for your own sake or for your sons' sake?" He said:—"For my own sake, of course." "Well, said she, "your sons have been very impertinent to me, and I won't eat a morsel while they are in the palace." So the king had to post up a notice on the gate for their expulsion, and when they read it they got on horseback and went off to the forest. They slept under a tree and were very hungry. In the morning Sit said to Basant:—"You stay here and I will go and see

if I can get anything to eat." Soon after some men came and seized Sit, for it was a custom in that land, when the king died they used to go into the forest, and the first man they met, they used to make him king in his room. Meanwhile Basant remained under the tree, hoping his brother would bring some food. He remained there all night. Now in the morning a parrot and a *maina* were sitting on the tree over his head, and were saying :—" Such and such a king has turned out his two sons ; both came under this tree. The elder went off in search of food and the younger is here still, but the elder has been made king of the land." Basant heard this and was much distressed. He went off to the city where a grain-parcher took him in, and all day he used to tend the oven and get scraps of food. When Sit ascended the throne he proclaimed a vast reward for any one who could tell the tale of Sit and Basant. Basant told the grain-parcher that he knew the story. The grain-parcher told the king that there was a lad with him who knew the story. The king sent for him at once, but his brother was so changed from misery that he did not recognize him. When Basant told about his father and mother and the sparrows, his brother knew him, fell on his neck and they lived together in happiness !

VIII.

335. **The Gond Battle Song.**—(Continued from para. 265).

Tab chalé Rája Gonra Bagiya ke dhám,
Uthai ándhi, barsai pán.
Tab sabda par gaye Búrha Deva ké kán.
Tab kahai Bagiya "Ja dekh ke kar milán."
Aiye Patharí dekhai Rája Gonra ke milán.
Tab kahai Patharí " Tain kaisé paré milán ?"
Gonra Rája kahai "Ja din charhé Nawábi men main."
Deva ké bakasiyán jora sánra, wahi na paráyé jabán.
Ohi ke badé deva bigar gaya, jar gayé hamár makán.
Jetha putra par háth lagán,
Deva hamár manáyé na mán.
Kuh dihasa ki já Bagiya ké thán.

Then the Gonra Rája went off to Bagiya's shrine. The whirlwind rose, the rain fell. Then his cry reached the ears of the god Búrha Deva. Then said Bagiya to the Patharí priest : "Go, see who approaches." The Patharí saw the Gonra Rája approaching. Then said the Patharí : " Why comest thou ?" The Gonra Rája replied: " When I was fighting with the Nawáb, I offered two bulls to the deity, but forgot to fulfil my promise. The deity was therefore sore displeased, set fire to my palace, and brought my eldest son to the point of death. The deity will not accept my prayers, and I was ordered to go to Bagiya's shrine."

IX.

Tab sun Patharí kahis Gonra se "Chalo apne makán,
Ham áwat Dewa ké dhám."
Ayé Patharí khara bhayé Deva gayé Pátál,
Tab sumirít Patharí Búrha Deva ke hán.
Tab niklé Búrha Deva Pátál sé agin ke dhák,
Sab koi chalé bhág.
Patharí ariké rahi gayé thárhá.
Kahai Patharí Deva ké " Káhé bhayé beimán ?
Káhé nahín rákhas mor jajmán ?"

Hearing this the Patharí said to the Gonra Rája : " Go home. I am coming to the shrine of the deity." The Patharí came and stood there. The deity went off to the infernal regions. Then the Patharí meditated on Búrha Deva, who appeared from the infernal regions in a blaze of fire. All ran away. The Patharí remained standing and said to the deity : " Why are you faithless and do not protect my disciple ?"

X.

Tab kahai Deva "Ja din jagat Nabábi ábád kihesa.
Tádin baksisa jora sánra. Tab naín puráis hamár jabán.
Ohi ke badé na rakhún Gonra ké bansa ká nám."
Tab Patharí kahai " Dekhon deo tor sáka.
Jab Gonra khelawai beta."
Tab kahai Deva Rája ke jab úgai Chandramán bhán,
Si ghari deo Patharí dachhina dán,
Jo Patharí ke karai apmán,
Tab toké na milai kharchi kátika mása,
Deo Patharí Gonra ke paré milán,
Yah tíno ké hoya jag men jug jug rahai nishán.

The deity replied that the Gonra Rája had promised to offer two bulls when he gained his victory over the Nawáb ; " but as he failed to fulfil his promise I will no longer protect the Gonra race." The Patharí replied : " I believe in the miracles of the deity. You should give the Gonra Rája the blessing of children." The deity replied : " Let him present offerings to the Patharí while the sun and the moon shine. By the offerings in the month of Kátik these three—the deity, the Rája, and the Patharí—will be reconciled, and their names will remain from generation to generation."—*W. Crooke.*

336. **Throbbing of the eye—Omens from.**—The superstition which attributes to the throbbing of the eye, an auspicious significance, seems purely arbitrary. It prevails universally in India : it is well known in England, and was equally familiar to the ancient Greeks. To persons ignorant of physiology, however, this throbbing of the eye, from its appearing to take place without any natural cause, would be extremely likely to present an ominous significance : and the coincidence could not justly be regarded as

surprising if it extended no further. It happens, however, that as among the Greeks in the time of Theocritus it is only considered auspicious in the case of a man when the right eye, and in that of a woman when the left eye, is concerned. Qali Khán says:—

Mipard i chashm chapm, paik zi Irán mirasad,
Namah i nami magar az sui Sultán mirasad.

"My left eye throbs: a messenger comes from Persia with a gracious letter from the Sultán."—*Calcutta Review, Vol. LI, p.* 110.

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337. **Small-pox — The Nim Tree.** — The belief that small-pox is the visitation of an irate goddess is one that obtains throughout all India with all classes of people excepting Christians and Muhammadans. It is therefore no uncommon thing to see sacrifices made to the deity with the hope of propitiating her; in fact, I have seen native Roman Catholics in solemn procession driving the evil spirit out of their quarter of the town! So much for the superstition: let us now turn to the fact connected with the *ním* tree. In many parts of India, when an outbreak of small-pox occurs, the people are tolerably well able to say whether it is going to prevail to any great extent or not, and they acknowledge that they are guided in their observation by the *ním* tree, which casts its tender leaves when the disease breaks out: if in epidemic form, the tree is almost denuded of its leaves; and it is a remarkable fact that the leaves of the tree, as a rule, are marked or eaten away, resembling in a manner much the same as the human body is marked when attacked by the disease. In some parts of the country a branch of the tree, more correctly, perhaps, bunches of the leaves, are hung without the entrance of the house to keep away the dread visitor, not always, of course, successfully; but when success does attend the custom, can one wonder at the strange beliefs of an uneducated (?) people? Small-pox is a visitant with the summer—except on the south-west coast of the country, where it has its abode, and prevails more or less all the year round—and it may be merely a coincidence that the *ním* drops its leaves with the coming of small-pox. The *ním*, not unlike the fig, the palm, the tamarind and a few other trees, puts out its new shoots in the summer—a fact which we see is recorded as having been a sign of its approach to Oriental people in ages gone by.

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338. **Physical appearance of Bhuts.** — "Bhúts" or ghosts are supposed to have the appearance of men, the only difference being that in the Bhút the ordinary position of the foot is reversed, the heels being forward and the toes behind. The Bhút, it is also believed, speaks with a nasal twang.—*Jwala Prasad.*

339. **Cow and Calf—Legend.**—At Kapál Mochan is a stone called from its appearance the *gáé bachcha* or cow and calf. A Bráhman, who owned a cow and calf, wished to bore the *septum* of the calf's nose for the insertion of a cord. Then the calf said to the cow:—"If the Bráhman bores my nose I will kill him." The cow pointed out the sin of killing a Bráhman, but the calf would not be convinced. So when the calf's nose was bored it killed the Bráhman, and both cow and calf became quite black. The cow consulted the Devatus how to recover their colour, and they advised them to bathe in the Kapál Mochan pool in which Siva had been cleansed from the sin of cutting off Brahma's four heads, and then they became quite white all except their tails and horns, which still remained black.—*Cunningham: Archæological Reports, Vol. XIV, p.* 76.

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340. **The Nightingale with the Thousand Notes — A Folktale as told by Fateh, a weaver of Mirzapur.**—There was once a king who had seven queens, the youngest of whom he loved the best; but he had no offspring. So he consulted a noted faqír, who gave him out of his bag three fruits, which he advised him to give to the queen he loved the best. So he gave the fruits to the young queen, and she was delivered of two lovely boys and a girl. The other queens, in their jealousy when she was taken ill, told her that it was the custom to have her eyes tied up. So when the children were born they put a stone in their place, and placing the babies in a box, threw it into the kiln of a potter. The potter found it there and adopted the children. One day a water-woman of the palace saw them playing, and told the queens how lovely they were. The queens gave her poisoned sweetmeats for the children, but they took them home, and their foster-mother tested them on a dog, and finding them poisoned, kept the children at home. When the children were nearly grown up their foster-parents died, and the children, in great distress, wandered into the jungle, where they met the faqír, who recognised them at once, and gave them a stick, a kettle, and a quilt of rags. They asked him what was the use of these things. He replied:—"The quality of the stick is this, that wherever it is planted in the ground a palace will be formed. When you shake the quilt gold-mohurs and rupees will fall from it. As for the kettle, you have only to wash it and put it on the fire, and any food you please, will be cooked in it." So the children planted the stick in the jungle, and lo! a palace grew up where they stayed. The kettle used to give them any food they liked, and when they wanted money they used to shake the quilt. One day their father came to hunt in the jungle and seeing the palace was amazed; he asked the servants where the boys were. He

told them to announce his arrival. The boys came out and insisted on the king coming to dinner. When the king returned home he told the story to his queens. They suspected that these must be the children of the young queen. So they sent an emissary to persuade the little princess that in a certain jungle was a nightingale that sang a thousand notes, and could speak like a man: that if she could get it she would be much delighted. So the princess asked her brothers to get her the bird. One brother went off to the faqír and asked him how the nightingale was to be found. The faqír said that the bird was in a certain jungle, but that every one who had gone in search of it was turned into stone. When any one searches for it, it calls at night out of its nest—" Who are you?" If any one replies he becomes stone. " If you go, no matter how much it calls you, make no answer, and take it in the morning and bring it." The prince went to the jungle, and it all happened as the faqír had told him. When the bird called to him at night he made no reply, and remained silent till the morning. In the morning he carried off the bird and came to the faqír. The faqír said to the bird:—" O nightingale! See, these are my children. Never illtreat any of them." So the prince went off with the bird. He shut it up in a cage which he gave to his sister. She was delighted. Meanwhile the king, her father, came out again to hunt. When he saw the nightingale with the thousand notes he was much pleased. When he came home he told the queens about the bird, and they were confounded. So they said:—" These people have often entertained you. You should invite them to your palace, and ask them to bring the nightingale for us to see." The king agreed and invited them to come to his palace and bring the nightingale. So the princess and the princes came to the palace with the nightingale. When they came to eat, poisoned food was placed before them; but the king was served with harmless dishes. As the children were going to eat the nightingale said:—" Do not touch the food. Throw it before the dogs." When the dogs ate it they died at once. The king asked the bird to explain matters. The nightingale told him that the queens had poisoned the food of the chileren, but that his dishes were harmless. Then the bird told him the whole story; and that the young queen, who had been sent by him in his rage to scare the crows, was their mother: and how the envious queens had attempted their life: and how they had been protected by the faqír. The king was amazed, and asked the bird how she came to know this. She said:—" God has given me the art of learning secrets. You may test me as you like." So he asked her many secret facts and she knew them all. So he believed and had the queens buried up to the waist and shot at with arrows and their corpses eaten by the dogs. Then he called the young queen, restored her to her royal station, and she lived happy ever after.

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341. **Firozpur—Akbar's Settlement of a boundary dispute.**—In the reign of the Emperor Akbar the Bhattis and Barárs had a dispute about the limits of their respective territories. Mansúr Bhatti had a daughter married to Akbar, through whose influence he obtained an interview with the Emperor at Delhi. At the same time by the influence of Díwán Joda Mal Bhallan the other party was received at the same time. The Emperor gave them dresses of honour, and as Mansúr, who was the first to receive it, was tying on the turban, Bhallan caught hold of the other end and wound it round his own head: in the scuffle that ensued the turban was rent in two. The two pieces being measured, were found to be exactly equal, whereupon the Emperor divided the disputed territory equally between them. Hence the verse *Bhallan chíra phári Akbar ke darbár*: " 'Twas Bhallan rent the turban in Akbar's Court."—*Settlement Report, p.* 15.

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342. **Pauranic Legend of the Origin of the name Kanauj.**—The wind in human form once wooed the hundred beautiful daughters (*kanya*) of Kusha Nabha of Mahodi, but their only answer was a reference to their father. The wind became incensed, and reverting to his natural condition, entered into the nymphs as the air they breathed, and then had his revenge by making them hunch-backed (*kubja*). Hence *Kanya Kubja* or Kanauj.

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343. **A Fort made of Lac—A Folktale.**—The fort of Jangada was erected by Rája Kesari. It was built of lac, so that missiles discharged against it should be held within it by the tenacious nature of the lac. It was long besieged without success, until an old woman came into the besiegers' lines to sell milk. A soldier took her milk without payment, and she in her indignation called out:—"Brave warriors, you are ready to oppress a poor woman. Why don't you take the fort which it is so easy to capture?" She was seized and carried to the Chief, to whom she betrayed the secret:—" Bring plenty of fire and bellows," said she, " and use them and the walls will soon disappear." They did so and the walls began to melt. Rája Kesari cursed the traitor that she might be turned into stone, and died in the trench sword in hand. As the woman was returning to the fort she was turned into stone and stands there to this day. Her image is really a satti pillar.—*Archæological Reports, Vol. XIII, p.* 115.

[Can any one quote a parallel to this sealing-wax fort?—ED.]

ETHNOGRAPHY.

344. **Eastern Districts, N.-W. P. — The Kahar Tribe.** — The Kahárs here are divided into Rawáni, Jaiswára, Gour and Kharwára. Among the Jaiswáras, when a woman becomes pregnant, there are no ceremonies before delivery. When the child is born the midwife (*chamáin*) comes, cuts the cord, and buries it in the house. Over this the fire known as *pasanghi* is lighted. The woman during her recovery is given *halwa*, caudle (*achhwáni*) and cakes. The Rawánis differ in giving liquor to the woman which the Jaiswáras do not do. When the child is born a rocket is left off to scare evil spirits. When a son is born the *sohar* song is sung—not in the case of a girl. The chamáin remains six days, and if the child is a boy, gets 8 annas, but only 4 annas for a girl and a *ser* of barley. On the 6th day the barber's wife (*naun*) comes and remains till the 12th day. She gets for anointing the woman 6 pice and a *ser* of grain. The day on which a child is born a Bráhman is called and interprets the result of the time of birth for 2 pice. On the 12th day the woman is bathed and fed on rice and pulse. They, on this day, pour a little liquor (*tapáwan*) on the place where the cord was buried, and the remainder is distributed to the clansmen: and they are fed on parched grain with pepper and salt. After half an hour a mess of rice and pulse is served round. Among the Rawáni Kahárs is the *badháwa.* This includes a bangle worth Re. 1 and a mixture of molasses and ginger (*suthaura*). If a child under six months old die they tie the corpse in a cloth and throw it into the Ganges. If the child lives to be six months old, they perform the *annprásan.* This is done without the selection of a lucky time. The sister of the child puts some rice and pulse in its mouth. On that day there is a tribal feast. If a child is attacked by witchcraft (*tona*), they take it to a mosque and get some one to blow prayers on its face. With the same object they put a lampblack box (*kajrauta*) at the head of where the child sleeps. They have no ceremonial shaving (*múnran*) of children. If they believe in any special deity they take the child there and get its head shaved: if not, they let it alone. If a child is to be married, the arrangements are made by the clansmen. When the preliminary arrangements are made, the boy's father goes to the girl's house. There a Bráhman is called, who compares the horoscopes of the pair. The boy's father gives him four, and the girl's father two, pice for this service. Then they smoke together and drink a bottle of liquor, saluting each other with *Rám! Rám!* This is called the *pakka rasm.* When the day of the *tilak* is fixed the girl's father sends a tray containing a cocoanut, five pieces of *pán*, by his clansmen and comes to the bridegroom's house. First, they salute with *Rám! Rám!* Then a mat is spread and some of the clansmen assemble. The girl's father makes a mark with *rori* on the boy's hand and presents him with these articles. The clansmen are fed and given liquor, and all disperse next morning. After this the marriage date (*lagan*) is fixed: and the ceremony of bringing earth (*matmangara*) and sing-song (*git gauna*) go on. The pair to be married are anointed with oil and turmeric. The nuptial-shed (*máro*) is put up by the clansmen. On the day of the marriage the bridegroom is bathed, dressed in new clothes and shoes, a nuptial crown (*maur*) is put on his head, and his eyes are smeared with lampblack. His coat is perfumed with assafœtida. The boy is seated in the shed, and he and a woman sit down and grind some tamarind on a grindstone. This is called *imli gutána.* Five thick cakes (*tokwa*) are cooked, which serve as food for the bridegroom on his return journey. The boy is carried to and from the marriage shed on the shoulders of his sister's husband. After various articles are waved over his head (*parachhan*) to give good luck, he goes on foot. But he is always brought up to the bride's door on his brother-in-law's shoulders. During this time the clansmen beat the *huruk*, a small drum, shaped like an hour-glass, and sing songs. At the door his mother-in-law waves various articles over his head for good luck, and then he goes off to where the parties are staying, which is known as the janwánsa.—*Bhan Pratáp Tíwári: Chunar.*

(To be continued.)

345. **Gold and Silver wire-making and cognate industries.**—The plain flattened wire of Delhi is called *bádla*, and *diwáli* is the name applied to the broader kind of this wire as *mukesh* is to the thicker. The tinsel called *sulma* is in Delhi said to be of four kinds—*sáda*, prepared from *bádla*; *kora*, prepared from ordinary *tár*; *tikora*, a polished (*jiladár*) description of *sáda*; and *gijai*, made from wire which is flattened on one side only.

The *kalábátúnsáz* or gold and silver thread-maker is known in Delhi as a *bataya*; *kalábátún* is made in Mooltan also and to a small extent in Jullundur: in Mooltan the weight of silk and silver used is almost always equal. Of gold thread made outside the Province, the Bokháran is by some authorities thought to be the best; then the Agra thread, and lastly, the Russian. In Lahore, Kasur, Chiníot and other towns where there are large colonies of Khojás, a good deal of embroidery of gold thread on leather is done by Khojá women; and similar work is done by the *mochís* of the hill tracts of Hoshiarpur and Kángra. Where the borders or edges only of the silver are embroidered, the work is known as "*beldár*;" where the

heel and toe are embroidered, it is "*butáwála;*" and where the whole surface is operated on, "*gach.*" The richer classes in Dera-Ismail-Khan will order embroidered shoes from Pesháwar, costing 2 to 10 rupees a pair.

The various kinds of ribbon wares form a separate class from the above. *Gota* is the generic name for these, but it is properly applied only to a kind of ribbon which is less then ½ inch or an "*ungal*" broad. There is a narrow plaited gold cord called *dori*, which is used in Hissár for edging men's *angurkhás* and women's *mirzais*, and is there gradually supplanting the *kaitún* or plain unflowered ribbon which used to be applied to the same purposes. The ribbon or *gota* of Delhi is very often woven by ladies in distressed circumstances (said to be about a thousand in number) who keep their occupation as secret as possible. Gilt ribbon or *gota tilai* is called *dhanak* when narrow; *kinári* when broad; and *thappa* when of medium width and stamped. Silver or *nuqrai gota* is either plain or impressed (*thappa*); the former is immensely sought after. The *kinári* of Delhi is 5 or 6 *ungals* wide. *Palla* is a broad kind of *thappa*, *lochka* is *gota* two *ungals* wide, and *anchla* (generally used for putting on *dopattas*) is *gota* which is more than two *ungals* wide; *khingri* is a wavy form of *gota* and in *gokhru* (or *bánk*) the design is castellated. *Kinári* and *gota* are often edged with cotton and silk thread (*asára* or *pam*) or with *kalábátun* (gold or silver thread). The narrower forms of Delhi lace are used for trimming men's *angurkhás* or coats; the broader forms are employed on skull caps, which cost 8 to 12 rupees a piece. In Dera-Ismail-Khan the Pesháwar skull caps have a far larger sale than the Delhi ones. It may be noted that it is often customary for the *kangri farosh* or seller of ribbon to make advances of money to the *kandlakash* for the carrying out of orders for wire. The *patáli* is a man who works gold and silver thread into silk *azárbands* (drawers-strings), *chaprásis'* badges, lace for uniform, and the like: he is said to make Rs. 1-8 a day by his trade. The *zardoz* or *karchob* works gold or silver wire on cloth, and the *iláka-band* works them into girdles. There is some small local manufacture of lace and thread in the Jullundur District and some ribbon lace and thread at Hoshiárpur, Garhshankar and Dasúya in the Hoshiárpur District, and some *dori* or *kaitún* ribbon is made at Siálkot and Pasrúr; but such work is generally confined to large centres.

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346. Mirzapur—Customs of the Dharkar Tribe.—(Continued from para. 279). After this the bride's father invites all the members of the procession to the feast. The bridegroom's party come to the bride's house with music. The bride's father gives the bridegroom four annas as a reward for eating rice with him. This is known as *bhat khilái.* During this time the women of the bride's family use abusive language to the bridegroom. Next day the bridegroom has to eat rice and pulse (*khichari*) at the bride's house: for this he gets four annas. After this the clansmen are again fed and given spirits. Next day the procession goes home. As the procession starts, the bride's father sends four annas to the bridegroom's father. At this time the bride does not usually go with her husband, but waits for the *gauna.* This takes place in an odd year – 3rd, 5th or 7th after the marriage. The same ceremonies take place as at the wedding. The bridegroom's father fixes a lucky time and sends the bride Re. 1 and some red lead. It is etiquette for the girl's father not to agree at once to fix the day for the bride to go to her husband's house. After the *gauna* is over the bride stays four or five days with the husband and goes home again and stays there four or five months. After this the bridegroom or his father goes and fetches her. Widow marriage is allowed: if her younger brother-in-law takes her over, both are put out of caste—the phrase used is *tát ké báhar kar dété hain*—they put them outside the mat. When he can collect the money for a feast he goes to the clansmen and begs forgiveness. The usual fee he has to pay is Rs. 8 for feeding the clansmen. When he pays in the money the clansmen assemble at his house and buy materials for a feast out of the fine imposed on the woman's lover. But if the elder brother-in-law take over his widowed sister-in-law he cannot be admitted into that mat (*tát*). But he can go to another *tát* and get admitted then at a higher rate, usually about Rs. 25. If a widow goes to live with another clansman, he too has to pay for re-admission at a cost usually of Rs. 12: but the brotherhood can let him off the fine if they so wish. If a married woman is detected in an intrigue she is at once put out of her *tát.* If her husband prefers to keep her on he has to give a feast: if he does not care to keep her and her paramour is a clansman she is made over to him: but he has to pay the admission fee. The usual cost is Rs. 10. If an unmarried girl is caught in an intrigue with a clansman she is put out of the *tát:* her lover has to pay a fine, and the girl being made over to him, both are restored to caste. He can then go through the regular marriage ceremony with her, but it is not obligatory.—*W. Crooke.*

(To be continued.)

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347. Marriage by consent—Stone Pillars.—At Baghera stands a stone pillar or monolith which the people say is very old, and in by-gone days all marriage contracts were made by it without any further ceremonies except as a matter of choice.—*Archæological Reports, Vol. VI, p.* 143.

348. **Eastern Districts, N.-W. P. — Customs of the Kahars.**—(Continued from para. 344). When the bridegroom arrives at the janwánsa, cakes (*bára*) and cooked rice are sent by some of the bride's clansmen for his entertainment. When the lucky hour comes for the marriage the boy is taken to the nuptial-shed and the barber's wife brings in the bride. She ties the clothes of the two together, while the Bráhman recites the Sumangali verses. They have then to walk round five times. The bride's sister then brings some red lead. First, the Bráhman offers up some to Gauri and Ganesa, and then a cloth is spread over the pair and the bridegroom smears five pinches of red lead on the parting of the bride's hair. Then the barber's wife takes them both into a separate room known as *kohabar*, and there takes off the bridegroom's nuptial crown. Then his sister-in-law puts up a pestle in the room and says to the bridegroom:— "This is your family-god (*kuldeo*): worship it." If the boy is sharp, knowing this to be meant for chaff, he knocks it down with his foot. Then the boy rejoins his party and there is a feast. Next day the procession returns. The bride's father gives the bridegroom some rice, turmeric, *dúb* grass, and a four-anna or eight-anna piece. The bride, as a rule, goes home with her husband. When the procession reaches home some molasses, pepper and water known as *mirchwán*, are mixed together and poured on the ground. If the bride is brought and married to save expense at the bridegroom's house, the officiating Bráhman gets 10 annas. If the procession goes to the girl's house and she is married there, his fee is Rs. 1-4. When a man is dying, four of the clansmen lay him on the ground. The body is conveyed to the cremation ground with cries of *Ram! Ram sat!* They halt midway, and the rest of the ceremonies are according to the normal Hindú custom. If any one wishes to assemble the Pancháyat he has to deposit Re. 1 for liquor and tobacco, and then the Chaudhari assembles the members. One of the members is appointed watchman (*pahridár*) to carry out the orders of the Panch, and his remuneration is one cup of liquor more than any one else. The usual fine for tribal offences is Re. 1-1 or Rs. 2, and this is spent in entertaining the brethren.—*Bhan Pratáp Tíwári: Chunar.*

349. **Spiti — Polyandry — Marriage Customs.**—In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks: but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and I believe it often happens in an unrecognized way, particularly among the landless classes, who send no sons into the monasteries. I heard in Spiti that when the bridegroom's party goes to bring the bride from her father's house, they are met by a party of the bride's friends and relations who stop the path: hereupon a sham-fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. In Spiti, if a man wishes to divorce his wife without her consent he must give her all she brought with her, and a field or two besides by way of maintenance: and, on the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing: but if no fault on the husband's side is proved, he can retain her jewels: he can do so also if she elopes with another man, and in addition, he can recover something from the co-respondent by way of damages and fine. There is a regular ceremony of divorce which is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile—"One father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will." The thread is then severed by applying a light to the middle. After a divorce a woman is at liberty to marry whom she pleases: if her parents are wealthy they celebrate the second marriage much like the first, but with less expense: if they are poor a very slight ceremony is used.—*Settlement Report, p.* 204.

350. **Mirzapur — The Dharkar Tribe.** — (Continued from para. 346). When a child is born the relations and nearer clansmen are feasted on the 12th day (*barahi*). Then a Bráhman is asked if the child was born at a lucky time, and if this is so he gets an anna. If the child happen to be born in the Múl asterism, the asterism is worshipped on the 27th day, and during this time the father must not see the child or hear its voice. The way Múl is worshipped is, that earth is brought from twenty-seven bathing-places (*ghát*) mixed in water, and poured into a vessel with twenty-seven holes in it. Through this the water is allowed to drop over father, mother and child, and the clansmen are fed, while a Bráhman gets a present. There is no prejudice against touching a woman during her menses. She cooks and does the usual home work. Corpses are cremated north of the village. Next day milk is poured over the pyre, and the persons who joined in the cremation are fed on milk and boiled rice at the dead person's house. This is called the *dudh múi*. They put the ashes in a clean earthen pot, and when an opportunity offers, send it to be thrown into the Ganges. If a woman dies during the period of impurity in childbirth she too is cremated. They take the corpse to the burning place and there try to "wake her spirit" (*ráh jágté hain*), and the tribal gods are the Pánch-

on Pír and Dulha Deo. No image is made of the Pánchon Pír. A Dafáli comes on a Wednesday every third year and dces the service. For this he gets an anna and a *ser* of flour. To Dulha Deo a black goat and a large and small loin cloth (*dhoti, langot*). The worship is done by one of the family and the wife: no stranger is admitted. The worship is conducted in absolute silence: if any one interrupt the service it is not accepted.—*W. Crooke.*

351. **Khonds — War Customs.** — All the Khonds are from their earliest years trained to the profession of arms. Their weapons consist of the sling, the bow and arrow, and an axe with a blade very curiously curved and a light, long handle, that is defended by brass plates and wire. No shields are used. They generally prepare for hostilities by sundry propitiatory offerings to the god of war. They adorn themselves for battle like most rude nations as for a feast. They carefully trim their hair, plaiting in a flat circle on the right side of the head, where it is fastened with an iron pin and adorned with peacock's feathers and cock's tail plumes, and bound with a thread of scarlet cloth. From the neck to the loins the combatants are often protected by skins—cloth being wound round their legs down to the heel, but the arms quite bare. They advance with blowing of horns and beating of gongs. The women follow behind carrying pots of water and food for refreshments: and the old men, who are past taking an active share in the strife, accompany for the sake of giving advice and encouragement. The priest, who in no case bears arms, gives the signal to engage by flourishing an axe in the air and shouting defiance. They often commence with slinging showers of stones handed by the women. When they approach nearer, arrows are thrown in flights. At length single combats spring up betwixt individuals: and when the first man falls, all rush to dip their axes in his blood, and hack his body in pieces. Of the wounded many die from their entire ignorance of the simplest healing processes. The right hands of all who are slain are cut off, heaped in the rear beside the women, and afterwards hung up on the trees of the villages. The dead are carried away and burnt on funeral piles.—*Calcutta Review, Vol. V, p.* 48, *sq.*

352. **Mirzapur—The Customs of the Kori Tribe.**—They know of only two sub-divisions—*Kotár* and *Kúnrel*. The fathers on both sides go and inspect the boy and girl, and when they agree the betrothal is carried out. After this the boy's father sends the *lagan* to the bride's house. This consists of two *sers* of molasses (*gur*) and a loin cloth. This is carried by the bridegroom's father accompanied by some of his clansmen. When they are going away they receive cash, cattle, &c., as far as the bride's father can afford to give. On that day the Bráhman is called, and the marriage date is fixed in presence of both the fathers. On the day of the *sil* some cakes and rice are cooked, and some is placed in five leaf platters in the name of the Pánchon Pír, and five marks with red lead are made on the wall of the room, which is afterwards used as the *kohabar*. Five men take these five platters, and after sprinkling a little on the wall of the *kohabar*, consume the contents. Next day is known as the *main*, and on this day the bridegroom's procession arrives. When the procession arrives the marriage-shed (*máro*) is erected. The bride and bridegroom are seated inside and the marriage goes on. Their clothes are knotted, and they are made to walk seven times round the shed, while a Bráhman reads texts. When the bridegroom's procession arrives, there is the *duárchár* ceremony. The girl's father brings some ground rice and curds in a tray and marks with it the forehead of the bridegroom. They usually entertain the procession for two days. If they are poor the girl is sent off on the day of the wedding with her husband. As she is being sent off the dowry, consisting of cattle, vessels, clothes, &c., is presented to the father of the bridegroom.

Their sub-divisions are exogamous. When a boy is born the women sing the *Sohar* song for six days, and a chamárin comes and cuts the cord and buries it in a corner of the room in which the delivery took place, and lights a fire over it for twelve days. The chamárin attends for six days, and on the sixth day the Bráhman fixes a lucky time for the woman to bathe. That evening the barber's wife (*naun*) comes, and she stays till the 12th day. During this time she anoints the mother and child with oil and bathes her. On the 12th day if the master of the house is well off the clansmen are entertained. They do not feed Bráhmans on such occasions: they merely give a Bráhman an anna and some grain for fixing the auspicious moments. All this is done when a girl is born except that the *Sohar* is not sung.

The third day after cremation the ashes are thrown into a stream and the bones (*phúl*) collected to be sent to the Ganges. The person who fired the pyre is impure for 11 days. During that time he touches no one and cooks for himself, sleeps on the ground, not on a bed, and bathes daily and pours water on a *pípal* tree. On the 12th day the clansmen shave and bathe. A Bráhman offers *pindas*. A tribal feast follows.

A widow is married by *sagái*: her husband's younger brother has the first claim to her. If he takes her he has to give no tribal contribution (*bojh*), which is the case with a stranger. Their deities are the Pánchon Pír.—*Abdul Rashid.*

PHILOLOGY.

353. **Montgomery—Some agricultural proverbs.**—

Wassé Phágun te Chetr,
Ann na mewé ghar na mewé Khetr.

If it rains in Phágun and Chetr, neither the house nor the field will contain the grain.

Asu máh girálé,
Dihin dhúpán, rátin pálé.

Asu is a dewy month, sunshine by day, chills at night.

Wassé Pohín máhín,
Konu akhé meri jami náhín.

If it rains in Poh and Máh who will say my crop has not come up?

Pálá gayá singálián chárhdé Phágun, Máh.
Turián bhí jhulián sattián chárhde Phágun, Máh.

The cold weather went for horned cattle at the commencement of Phágun: horses, too, cast off their coverings at the commencement of Phágun.

Dakkhan melé, purá wasáwé:
Dháwi wasdéan nún wunjáwé.

The south wind collects the clouds, the east wind causes them to rain; and the west wind disperses them when raining.

Nít ghulé purá, oh bhí burésé burá.

If the east wind always were to below it would be exceedingly bad.—*W. E. Purser, Settlement Report, p.* 104.

354. **A Song on the change in the Times.**—

Sacha ke bolwaiyan ko darbár bich cháh nahín:
Jhútha ke bolwaiyan darbár bich aré hain.
Sardáran ké sir par sábit pagrí nahin hai,
Bázár ké badmásh mandil bándh kharé hain.
Ghoré ké charhaiyan ké chhappar par phúsa nahin:
Ghás ke kataiyán ke duáré ghor bandhé hain.
Talwár ke chaluryan ké háth men talwár nahín:
Janma ké páji talwár bándhé kharé hain.

Those who tell the truth are not loved in Courts: those who tell lies boldly stand there. Gentlemen have not a turban to wear: the rogues of the market wear shawl turbans. Those who rode on horses have not straw to roof their huts: those who used to cut grass have horses tied at their doors. Those who used to wield the sword have no sword to carry. Rascals from their birth stand sword in hand.

355. **Eastern Districts, N.-W. P.—An agricultural proverb.**—

Thorai jotai, bahut mahiyawai, unchh kai buadhái bári,
Itne par joun na upjai to dai Bhátt ké gárí.

Fields should be tilled little, but should be levelled several times, and their margins should be properly made, so that the manure may not go out of them. If, after so much labour, nothing grows Bhatt should be cursed.—*Krishna Prasada.*

356. **Tarkari.**—Mr. V. Smith expressed his surprise, in a recent issue of the *Notes & Queries*, at the use of the word *tarkari* for beef. *Tarkari* is very commonly used for meat. Hence the strict vegetarians—for instance, *Chaubes* of Mathurá—object to the use of the word *tarkari* for vegetables and use the word *ság*.—*Kunwar Jwálá Prasád.*

357. **A Song of Advice sung by a Mirzapur Bhat.**—

Giyáni huá cháho to gumán hu ko dúr karo:
Dhiyáni huá cháho to dharm ko barháo ré!
Jiwan ko cháho to jiwan ko raksha karo,
Jatí huá cháho to indrí bás láo ré!
Nácha jo cháho to Raghunáth ágé náchá ré!
Gáwá jo cháho to Govind gun gáo ré!
Bhágá jo cháho to bhágá buré kámon sé.
Awá jo cháho to Raghunáth Saran áo ré!

If you wish to be intelligent, give up pride: if you wish to be religious, increase religious merit: if you wish to live long, protect the lives of others: if you wish to be an ascetic, bring your senses under control: if you wish to dance, dance before Raghunáth (Ráma): if you wish to sing, sing the praises of Govind: if you wish to fly, fly from vicious acts: if you wish to come, come under the protection of Raghunáth!

358 **Hoshyarpur—Rural Proverbs,**—

Batin bhonin na bahian,
Usher na chhandrián,
Báli budh na síkhian—
Tínen khul gaian.

Not to plough when the land is moist; not to take cattle out to graze early in the morning; not to teach children when young—all three are so much loss.

Je hal di wáhi áwé rás,
Cháré bed karakan pás.

If you only know how to plough properly, you have obtained the four Vedas.

Poh di khetí chitran da kál,
Budhé da put lokon da gawál.

Sowing in Poh *(Pús)* is useless trouble to the thighs: an old man's son becomes the herd-boy of others.

Jat jé Sawán hal chhadé,
O apná áp goáun nú;
Budha hoké byáh karhwé,
Dárhí phul puáon nú.

If a Jat ceases ploughing in Sawán he ruins himself: if a man marries when old he puts his beard on the fire.

Chano Chait ghana,
Kanak ghani Baisákh:
Istri ghani tad jániyé
Jad mundá howé dhák.

Gram is best if thick in Chait: wheat is best if thick in Baisákh. Consider that woman the best who has a son on her hip (referring to the ordinary way of carrying children).—*Settlement Report*, p. 200.

359. **Eastern Districts, N.-W. P.—A Village Love-song**—

Kangán moré kar sé karaki gayeo ré:
Saiyán nir mohiya gahal morí bahiyan!
Main sakuchat hon láj ké maré, mori cholí dinhon maskái.
Jáné na daihon, rasiya joban kamar morí patarí lachké gai ré!
Kahat Dulárí Dás—Sunu piyá piyáré!
Tú to baré be pir, kharaki gai sari,
Gail men ughári!
Hamáro jiyá tum sé kharaki gai ré!

When my sweetheart seized my hands my bracelet broke and pierced my wrist. I hesitated through shame, but he has torn my boddice. I will not allow you to go. You pressed me so cruelly that my slight waist bent. Says Dulárí Dás—"Listen sweetheart! It was cruel of you to pull my shawl on the public road. I have therefore withdrawn my heart from thine!"

360. **A Proverb about false but zealous witnesses.**—

"*Náo náo do bádí áwen, tairat áwen sákhi.*"

The two parties cross the river on a boat, but the witnesses in their haste swim across it: of the Persian proverb—"*muddai sust, gaváh chust*"—*Kunwar Jwálá Prasád.*

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361. **The Song of a Contented Spirit.**—

Badnámí na sahana, nikal chalna.
Kotha, atári meré kám na aihai;
Túti maraiyá gujar karná :
Shál dushála moré kám na áihai :
Phathi kamariyá gujar karná.
Sejá supetí meré kám na áihai,
Khatiyawà gujar karná.

I cannot bear disgrace: let me come out. I want no house with terraced roof or two stories: let me pass my days in a ruined hut. No shawl or double sheet is of use to me. I am contented in my torn blanket. No soft laid couch is of use to me. I prefer my broken cot.

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362. **Gya—Corruption of Names.**—There is a village known as *Wárisaliganj* or *Worseleyganj*, which is said by some to have been named after and founded by a Mr. Worseley, a former Deputy Magistrate of Nawáda. Really it was founded by one Wáris Ali Khán, a member of the family of the well-known Kámdár Khán.—*G. A. Grierson.*

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363. **Eastern Districts, N.-W. P.—A Love-song.**—

Samujha, bujha, man soch píyá ké:
Ashikh honá to sona kya hai?
Jon indrin men bhúkh lagat hai,
Súkha, rúkha, salona, kya hai?
Jon ankhiyan me nínd lagat ghanere,
Tosak, takiyá, bichhauná kya hai?
Jon nagari men daya dharm náhín
Oh nagari men rahna kya hai?

Think and meditate on your sweetheart in your mind. When once you fall in love what care you for sleep? When you are hungry, what matters it whether the food is dry or coarse or spicy? When your eyes are heavy with sleep, what need you mattress, pillow or bedding? What is the good of staying in a land where there is no justice or fellow-feeling?

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364. **Eastern Districts, N.-W. P.—A Rural Verse.**—

Bin pati bahu pati bál pati canth pareh ko desh,
Sampat ko ká jhankhat ho patt ko barho andesh.

It is difficult for one to save his honor and riches in a country where there is no ruler, or where there are several rulers, or where the ruler is a minor or ignorant one.—*Krishna Prasada.*

NUMISMATICS.

365. Mr. C. J. Rodgers, in his four papers entitled "Coins Supplementary to Mr Thomas's 'Chronicles of the Pathán Kings of Delhi,'" has made extensive and valuable contributions to knowledge, but unfortunately in an undigested form. He has never carried out the intention which he once announced, of re-arranging and re-publishing these papers. Mr. Thomas's erudite work is itself so confused that the study of the so-called Pathán series is a troublesome business. Mr. Rodgers's papers also describe many coins of the Bull and Horseman type.

The mediæval Hindú coinage, other than that of the Bull and Horseman type, which forms my seventh class, comprises many types and varieties, but is of less general interest than the classes already noticed. The principal discovery concerning this class, which has taken place during the period with which this report is concerned, is that made by Dr. Hultzsch, that the well-known and abundant Adi Varaha coinage was struck by the king Bhojadeva of Kanauj, who was reigning in the years *A.D.* 862 to 882. This prince assumed the *biruda* or title of Adi Varaha. The Adi Varaha *drammas* are mentioned in the long Sujadoni inscription edited by Dr. Kielhorn. This record contains a very curious enumeration of different kinds of *drammas* and other coins, which deserves critical examination from the numismatic point of view

Dr. Hoernle has enlarged the small series of the excessively rare Chandella coinage by publishing an undoubted specimen from the mint of Paramarddi Deva, the Parmal of tradition, and another coin the legend of which is imperfect. The name is either Víra Varmma or Bála Varmma. Both names occur in the Chandella genealogy.

The eighth class, the coinage of the Súrí and Mughal dynasties, extending from the accession of Bábar in *A.D.* 1526 to the Mutiny in *A.D.* 1857, is the most extensive of all. The variety of coins is, indeed, so enormous that they afford a subject practically inexhaustible. It has not yet been treated comprehensively. Some years ago Mr. R. S. Poole promised to undertake a catalogue of the coins of the House of Bábar in the British Museum, but the work has not yet, I believe, appeared.

Messrs. Rodgers and Hoernle have been the principal workers in this field during the past few years, and between them have produced a tolerably complete account of the coinage of Sher Sháh and the other Súrí princes.

A paper by Mr. Rodgers on "Rare Copper Coins of Akbar" contains some brief but important observations on the value of the *dám*, which should help to settle the vexed question of the real amount of Akbar's revenue. Mr. Keene has discussed this question in the *Journal* of the Royal Asiatic Society, and shown that the estimate formed by Thomas was mistaken and extravagant.

Mr. Oliver has given an account of copper coins of Akbar, which should be read in connection with the articles by Mr. Rodgers.

Two papers by Mr. Rodgers deal with the curious rhyming couplets on the coins of several of the Mughal emperors. The use of these couplets seems to have been introduced by Jahangír towards the close of Akbar's reign. It was discontinued by Sháhjahán, but revived by Aurangzeb and continued by his successors.

My ninth class is an extremely heterogeneous one. For convenience I have lumped together a number of Nepalese, provincial and miscellaneous, including Indo-European, coinages.

The coins of Amsuvarman, King of Nepál (*circ. A.D.* 637-651), and other kings of that country, published by Dr. Hoernle and myself, are interesting, and in part new.

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POPULAR RELIGION.

366. Mirzapur—A Song of Rama.—

Dolai lágin, Ráma dolai lágin :
Ek madhuri beiliyá, dolai lágin.
Chuní kaliyá sejá bichháyin,
Ráma ho sútai lágin.
Ráma ek madhuri beiliyá dolai láginá.

Ráma is now able to walk! Ráma is now able to walk! His body resembles the tender jasmine in movement! I pick the blossoms and spread them for his couch! Ráma sleeps on them and moves like the tender jasmine.—*W. Crooke.*

367. Benares—The Worship of the Panchon Pir. — (Continued from para. 306). —The legion of children had now fulfilled its purpose. Ghází Miyán returned with them to the jungle, where he had first enrolled them. On the march it so happened that there was no water for washing down Lillí; but a brief prayer from the hero soon called down a shower from the cloudless heavens. On arriving near the village, Ghází Miyán, invoking the assistance of the Prophet, sounded the drum márír, and, in a twinkling, each trooper, transformed again into a village urchin, was capering round on the green sward to the music, using his faggot as a cock-horse.

Ghází Miyán returned in triumph to his kingdom at Garhganjan. His childish frolics were over. He addressed himself to the serious business of government. His Court reception (*darbár*), renowned for its splendour, was attended as follows :—

A.—Mortals.	
(1). Captains of the Saintly Guards (sháhbahlams)	70
(2). Captains of other forces (sálárs) ...	72
(3). Prophets (*paighambars*)	180,000
B.—Immortals.	
(4). Archangels (*sardárs*)	81
(5). Angels (*farishtas*)	125,000

The chief officers of his household were as follows :—

Name.	Relation to Ghází Miyán.	Office.	Special distinction.
Bahlam Ali as Subhán.	Father's brother's son.	Commander of Sháhbahlams.	To carry the sword *balakh.*
Ajab, Sálár,	Sister's son.	Commander of Sálárs.	To carry the royal poignard *(katár).*
Sikandar Alias, Sayyid, Birahná Pír.	Father's brother's son.	Religious Preceptor.	To appear stark naked (*birahná*) and drunken with hemp *(bhang).*
Muhammad Ghori.	None ...	Standard-bearer.	To carry the flagged trident (*sáng*).

Aided by these followers, Ghází Miyán carried the banners of the Faithful through the furthest regions of Hindústán. His crowning triumph was complete when he levelled the gilded cupola (guraj), which the Rája of Surdaipura had erected, saying :—" Verily I will not bend the knee until this cupola shall be humbled to the dust."—*R. Greeven.*

(To be continued.)

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368. **Khonds—Tiger Worship.** — A moss-grown rock on the hill of Koladah, in Gúmsar, which bore a rude natural resemblance to a man seated on a tiger, had been from the remotest antiquity an object of superstitious veneration. The father of the late Rája of Gúmsar, in compliment to the Jakso tribe, whose former territory included Koladah, built a temple near the spot, and placed within it the image of a man and tiger, of the best Hindú workmanship. The gaudy idol remained entirely unnoticed, while the Khonds continued to regard the rude, natural image with unabated reverence. In the year 1815, however, when a British force took possession of Koladah, a party of sepoys chanced to bivouac in the temple. Their camp fire was allowed to scorch the idol : and a Musalmán contemptuously pricked the nose of the tiger with his bayonet. Blood, say the Khonds, flowed from the wound, and a pestilence wasted the English camp, which proved that their divinity had transferred his presence from his ancient hill to his new Hindú shrine. Since then the tiger rock has ceased to be in any degree an object of religious regard, though it would seem that for the present his worshippers have declined to follow him to his new abode.—*Captain Macpherson's Report quoted in Calcutta Review, Vol. V, p.* 57.

369. **Garhwal—Athwar—Devi Worship.**—The Bráhmans choose an auspicious day for offering sacrifice to Devi. They prepare themselves for the coming festival a month before. They dance, they sing, representing themselves as the Pandas for a certain period of time. The Bráhmans make a circle of flour and fill it with different sorts of colours, and read their charms and spells. They make a male buffalo go round the circle seven times, and all persons throw some purified rice and oats over it. After the chief man of the village strikes a sword on its back very slowly to cause it to run, the people run after it with their swords and kill it. This festival is called *athwar, i. e.*, they kill seven goats and a male buffalo, which being added makes eight.—*Aziz-ud-din Ahmad.*

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370. **Kumaun — Bhotiyas — Burial Ceremonies—Manes Worship.**—(Continued from para. 30.) On these occasions the heir of the deceased is expected to entertain the whole of his kindred, and is commonly impoverished by the prodigality of the expense incurred. A number of goats and yaks, according to his means, are sacrificed at the pile ; of the latter animals one is selected for the particular service of the deceased, and is previously led about with many ceremonies, adorned with flowers, and laden with cloth, sugar, spice and such articles. Precedence in the sacrifice is also given to it, and the decapitation is performed by the *son-in-law* or some other near relation to the deceased.

[Is this a survival of descent in the female line ?—ED.]

In the selection of this yak, the departed spirit is appealed to, and its choice is supposed to be indicated in the animal which is the first to shake its tail, when the stall is inspected by the heir. The Bhotiyas universally profess extreme veneration for the manes of their forefathers ; small monuments to their memory are numerous in the vicinity of villages, generally on the summit of some height. Distinguished individuals are further honoured by images of silver or stone, and by the annual celebration of festivals, on days dedicated to the purpose, when the image is carried in procession round the village, and receives offerings and worship. Among the Darma Bhotiyas when an individual dies, absent from his native village, a clue of worsted is conducted to it from the spot where death occurs. In families of consideration the thread is extended unbroken throughout ; by the poorer classes it is only laid in cases of considerable distance along difficult parts of the road : the object of this superstition is to enable the departed soul to join the spirits of his ancestors.—*G. W. Traill : Statistical Sketch of the Bhotiya Mahals of Kumaun, p.* 86.

371. **Sir G. Birdwood as a Local Deity.**—"My children, while I was living in Bombay, all happened to be boys, and the rapidity with which I laid out the Victoria Gardens having also made a great local impression, I suddenly found myself an object of natural worship among the humbler classes of women in the neighbourhood who desired to have sons born to them. Every morning as I came out of the house I found the porch surrounded by these simple souls, to the number of at least three or four hundred; and as I walked on giving the orders for the day to the *karbári* or manager of the garden, they would press forward and lay their offerings at my feet, all of them being "fascina" of various kinds. Many would give but the leaf of the mango, or the *tagara* (*Tabernæmontana coronata*), or of the *bel* (*Ægle marmelos*), or of the *Cratæva religiosa*. But the most common offering was the bud of the Rose Edward, often set up in a little silver cradle, one of which I still possess, and sometimes imitated in silver filigrain. I, on my part, always fell in sympathetically with their mute prayers, promising boys to all, who, as good wives and mothers, might deserve them. And when the boys came, as they did in due proportion, I always had baskets of fruit of every kind sent me,—plantains, oranges, cocoanuts, mangoes, &c., according to their season. But presently it began to appear that some of my gardeners were receiving money for my progenitive blessings, and I was obliged gradually to put an end to it.—*Journal of Indian Art, IV, No.* 36, *p.* 27.

372. **Afghanistan—Sacred Fish.**—"On my way to the fort of Azíz Khán, the Hazára manager of the district for Dost Muhammad, I passed a small pond, filled by a stream from a holy spring which was so full of trout as to baffle description or credibility. They were held sacred and were exceedingly tame. On the 21st March to a day, according to a report of the people, the fish desert the pond for the rivulet that waters the valley. It is then lawful to catch them."—*Moorcroft Travels, Vol. II, p.* 382.

373. **Delhi — Human Sacrifice.** — Notwithstanding the efforts of the police to allay the excitement at Delhi, consequent on the rumour that the Government had appointed secret agents to kidnap some boys who were to be sacrificed in connection with the water-works scheme, the feeling of unrest is still very great among the ignorant poor at Delhi, who cannot be persuaded that there is nothing in the rumour. A correspondent writes to the Lahore paper:—Since last I wrote, the situation seems to have become somewhat serious. Some sepoys of the 36th Sikhs, who found themselves in the Teliwara quarter, were suddenly set upon by a number of people residing in the neighbourhood, who suspected the sepoys of being "Government agents," and severely beaten, two of the sepoys having got away with broken heads. Almost simultaneously, a police constable, who was also taken for an "agent," was murderously assaulted in another quarter of the city, and was obliged to take to his heels. A day later a respectable up-country tradesman, who was at Delhi on business, and whose foreign appearance seems to have roused the suspicions of some anxious parents with whom he happened to come in contact, was violently assaulted and barely escaped with his life. A number of people concerned in these assaults have been taken up and are being dealt with as rioters; but, from all accounts, the excitement would still seem to be very great.

374. **European Lady's Tomb Worshipped.**—At Murmári, 50 miles east of Nagpur, is the tomb of an English lady, whose husband is said to have been Officer in charge of the road. It is known as "tomb" (*qabar*) or "shrine" (*dewal*). It was smeared with the red colour called *roli*, made from turmeric and lime, the same which the women put on their foreheads. Cocoanuts also are offered chiefly by Telis, who hope for an increased produce from their fields. The inscription shows that the lady was the wife of Major Claye Watson, who died aged 26, leaving four infant children. The date is either 1831 or 1851.—*Cunningham: Archæological Reports, Vol. XVII, p.* 2.

375. **A Manifestation of Mahadeo.**—A few days ago a faqír took his seat under a pípal tree to the south of the Calcutta High Court, and gave out that he had dreamed that Mahadeo had manifested himself in that tree. In proof of what he alleged, the faqír pointed to a very rude figure of a Hindú god formed of the gnarled roots and part of the stem of the tree. The announcement has been received by the illiterate people in good faith, and hundreds are to be seen daily offering fruit and flowers to this new incarnation.

376. **Kumaun — The Religion of the Bhotiyas—Divination.** — The religion of the Bhotiyas has been naturally influenced by their peculiar situation and pursuits subjected to a government which, as regarded the infringement of its religious tenets, was ever intolerant. The Bhotiyas have been compelled to conform with the Hindú prejudices: continued intercourse with the latter sect has also led to a gradual adoption of many of its superstitions, while the annual communications maintained with Tibet have served to keep alive the belief of their forefathers. The Bhotiyas may now be regarded as Pantheists, paying equal adoration at every temple, whether erected by the followers of

Bráhma, of Buddha, or of the Láma. The only temples in Bhot are small rude buildings, erected with loose stones, merely sufficient to shelter the idol. The Bhotiyas have no priest of their own caste, but avail themselves, according to circumstances, of the services of a Bráhman or of a Láma. Among the Darma Bhotiyas divination is practised: the omens are taken from the reeking liver of a goat or sheep, sacrificed for the purpose by ripping up its belly. No undertaking of importance is commenced without this ceremony: when the first augury proves unfavourable, fresh animals are sacrificed, and further inspections made; the result of the majority of omens decides the question. The office of diviner appears to be assumed indiscriminately by all males of good age: certain previous purifications are undergone on each occasion.—*G. W. Traill: Statistical Report on the Bhotiya Mahals of Kumaun, p.* 84.

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377. **Eastern Districts, N.-W. P.—Spells used by Village Exorcisors.**—*Guru sat, Guru sáyar, Guru tantra mantra; Guru manáiye bare bhág se; Guru sewá na chúkí; án ke sekhe, kál se jujhe, tabahun na chháre bhal ki bán; Sachchilá Guru ghant chárhi baithe ham se bhail sayán. Kekar kahen? Guru kahen; Mahádeva, Isar, Gaura, Párbati, Sidhi Guru ke pánva, doháí Guru ke.*

Chandi, Chandi áo kundelá máng sendurá. Tatá lohá, garhe lohárá handi, chaure rakte adahan. Baimat gun bán, sanhár bán, teiso kábar charhé kawan bhut jidd karíhen jíbh charh baithe; Mohin ke táké ulata phandá, arasi dálón. Kekar kahen? Guru kahen, Guru Mahádeva, Isar, Gaura, Parbatí, Sidhi Guru ke pánva, doháí Guru ke.

Bándhón dharatí bándhón akás; bándhón cháro paovan batás; bandhon dain—jahán le sáns; Háte Guru masáné chháí; bándhal bárin Jalbá ráni; ká karinhén dáin bapuri; marón thaparí; khonichá le bhut chhipat bárín—Kekar káhen? Guru kahen; Mahádeva, Isar, Gaurá, Parbatí, Sidhi Guru ke pánva, doháí Guru ke.

Guru sat, Guru sáyar, Guru tantra mantra; Guru alkh niranjan; Guru biná hóm jáp na kijiye. Guru sewá na chúkiye, bare bhág se Guru manaiye; biná Guru sánjh díya na báríye.

Búrhí mátá, Shitalá mátá, Kaliká Devi, Jwálá Múkhí, Nagar Utárí ke Devi; Hinguláj Deví, Vindhyachal Deví, Bansulá Dhar Devi, Phul Mati Devi, Angár Matí, Síngár Matí; Kedati Deví, Masuríyá Devi, Tanguniyá Devi, Ketár ke Deví, Amilá ke Bhawani; Auraiyá Devi, Rakti Bhawáni, Bhaunrí Bhawani. Sab devin ke jóhár. He Mátá tu lagi sahaí; dohai maharáni ke.

TRANSLATION.

True preceptor, preceptor of magic, preceptor of spells and charms. Auspiciously we invoke the preceptor. Do not fail to serve the preceptor. Though advised of others, and in fear of death, we should not fail to serve our preceptor (which) is good behaviour. Well-thinking preceptor, wiser than I, sits in the throat. Whom shall we call preceptor? Mahadeva, Iswar, Gaura, Parbati, the holy preceptor's feet. Have mercy on me, O preceptor!

Come, O Chandi, O Chandi with large ear-rings and red lead on the parting of the hair. In the heated iron pot wrought by blacksmiths, blood stands for rice and water.

Mounted on twenty-three black and white (lions) and equipped with the arrows of wisdom and destruction. What ghost will persistently sit on my tongue? I will turn round and snare him in my toils. Whom shall we call on? Call on the preceptor, Mahadeva, Iswar, Gaura, Parbati, the holy preceptor's feet. Mercy, O preceptor!

I bind the earth, I bind the heavens, I bind the four winds, I bind the female ghost where she breathes (lives). The preceptor is in the market and his shadow in the burning ground. The Ghost-queen Jalwa is bound. What can she poor ghost do? I shall beat her with slaps. She is hidden with ghosts in the part of her garment covering the breast. Whom shall we call on? Call on Mahadeva, Iswar, Gaura, Parbati, the holy preceptor's feet. Mercy, O preceptor!

True preceptor, preceptor of magic, preceptor of charms and spells, invisible preceptor, preceptor without passions. Without the preceptor we should not offer burnt sacrifices or tell our beads. We should not fail in the worship of the preceptor. Auspiciously we propitiate the preceptor. Without the preceptor do not light your evening lamp. Venerable mother Sitalá, Kaliká Devi, Jwalá Mukhi, Devi of Nagar Uthari, Hingulaj Devi, Vindhyachal Devi, Bansuládhar Devi, Phúl Mati, Angár Mati, Singár Mati, Kedali Devi, Masuriyá Devi, Tanguniyá Devi, Ketár ke Devi, Amilá Bhawáni, Auraiyá Devi, Rakti Bhawáni, Bhari Bhawáni. I offer my respects to all the Devis. O mother, come to my help. Mercy, O Mahárani! (great princess).—*Pandit Ram Gharib Chaube.*

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378. **Khonds—Worship of the Conservative principle.**—In two districts the "conservative principle" or rather that of the *statu quo* is worshipped on a lofty mountain. The blood of victims is annually poured out before an immense concourse of devotees, whose single aspiration is—"May we ever live as did our forefathers, and may our children live like us.—*Captain Macpherson's Report*, quoted in *Calcutta Review*, *Vol. V, p.* 58.

SOCIOLOGY.

379. **Cock-fighting in Chota Nagpur.**—The ancient English pastime of cock-fighting is a recreation which is in vogue nearly all over Chota Nagpur. Kols, Bhumijs, Uraons, and other races, young and old, delight in it. On fixed days, and at fixed places, they meet for the purpose of seeing their birds fight. Recently I witnessed one of these cock-fights. Under a large tamarind tree were assembled over a hundred people of all ages, with about forty birds on the field ready for the fight. Preparatory to the commencement of the fight the owners of the different birds carefully inspected the birds of other competitors, and challenges were made and accepted. After this the birds were taken to the spur-men, of whom two were present.

These spur-men play a very important part in connection with the fight. They supply the steel spurs with which the birds are armed, and which they tie to the legs of the birds in consideration of getting a leg of the vanquished bird. The two men present had each a selection of about thirty steel spurs. These spurs are about three inches in length, like the blade of a penknife, with a slight curve to them. A small steel shaft is fixed transversely to the blade, and these are bound with fine twine by the spur-men on the right legs of the birds. While this operation is going on, the spur-men repeat certain incantations supposed to bring luck to the bird they have been engaged on. The spurs belong to the spur-men, who alone know how to tie them on the birds, as particular care has to be taken to have them tied at a certain angle and a certain height.

As soon as a couple of birds have been matched, and have had spurs tied on, a ring is formed by the sight-seers and competitors, and the fight begins. The keenest interest is shown by all concerned; but, as a rule, the fight does not last long, as the deadly spurs soon do their work, and many a fine bird is killed at the very onset, or turns from its adversary on receiving a cruel wound. A lucky kick or a chance thrust of the spur turns the scales often in favour of the smaller or weaker bird; but it is wonderful to see the persistency with which a fairly-matched pair will fight in spite of the terrible wounds they receive. As soon as a bird turns from its adversary, the fight is considered over, and the owner of the victorious bird claims the other, which is killed on the spot, the spur-man getting a leg for his share. Birds intended for fighting are kept apart from others for two and three months, and are taken great care of and properly fed. They are brought to the field covered up, their superstitious owners considering it an ill-omen for any one to set eyes on them till they are actually on the field. To the races I have already named, cock-fighting is of ever-recurring interest, and old and young take an equal delight in this recreation, in which, however, women do not participate.—*Englishman.*

380. **Dancing-girls — Rule of Succession among.**—"The dancing-girl caste in Southern India have peculiar laws of their own for adoption and inheritance: for instance, a dancing-girl can adopt a daughter with the permission of the authorities of the pagoda to which she belongs, but she cannot adopt a son for the transmission of property, it being immaterial whether she has a son or not. The adopted girl cannot share her mother's property in her lifetime, and although she may be the heiress, she is not bound by the laws of caste to support her brother's widow. Among dancing-girls, property descends in the female line first, and then to the males as in other castes. In the failure of issue the property of a dancing-girl goes to the pagoda to which she belonged. A simple recognition on the part of a dancing-girl of a girl as her daughter, in the presence of one or more individuals, is sufficient to constitute her claim to adoption."—*Dr. J. Shortt: Memoirs, Anthropological Society, Vol. III, p.* 182, *sqq.*

[This is a very good instance of descent in the female line. Can any one say what are the customs of inheritance and adoption among the dancing-girls and prostitutes of Upper India, such as the Tawáif, Rámjani, Kashmiri, &c.?—ED.]

381. **The Nat Tribe.** — The *Byádha* are another tribe of these vagrants. They are a short, black race, with very large dark eyes, very black hair which they keep long, and unkempt, short beard, whiskers and moustaches, and a short, rather broad nose. They say they have no *gotras*, but this is probably incorrect, as being contrary to the practice of the rest of the tribe. Their rules of marriage are very simple. They do not even maintain the ordinary formula that the line of the paternal uncle (*chácha*), maternal uncle (*mámu*), paternal aunt (*phúphá*) and maternal aunt (*máosi*) are to be avoided. They have practically no prohibited degrees. Thus, a man will marry his son to his own sister's daughter, to his maternal aunt's daughter, and so on. The negotiations are generally made by the boy's maternal uncle (*mámu*), in which we possibly have a survival of descent in the female line. Sometimes a Bráhman goes with the envoy. When the arrangement is made, the boy's maternal uncle, brother-in-law and his female relative's sister, paternal aunt and others, with some of the clansmen, go to the bride's house and then pay the bride price, which consists of Rs. 20 in cash, a set of glass bangles (*chúri*), a cocoanut, a betel-nut, a suit of clothes. These things are given to the bride's mother. They return after

fixing the marriage day. A pavilion (*mánro*) is erected at the boy's house, and next day he starts for the bride's house. They have no regular parohits, but the lucky day for these events is ascertained from some village Bráhman. All the relations, including the women (which is contrary to all Hindú usage), go with the procession. On that day the bride's father entertains the party on goat's flesh and rice. Then the bridegroom takes his seat in the pavilion and the bride sits beside him, her mother shading her face with the end of her sheet. Then the bride's female relations rub the bride and bridegroom all over with a mixture of oil and turmeric. This is done three times while the marriage ceremonies go on. The binding part of the ceremony is the application of red lead to the parting of the bride's hair, which is done by the bridegroom's brother-in-law, the husband of his sister. This, again, is contrary to all usage—the bridegroom usually does this himself. During the marriage the bride's father does no ceremony, which again is very unusual. They have no retiring room (*kohabar*) to which, as in most low Hindu castes, the bride and bridegroom retire after the ceremony is over. After the marriage the bride goes home with her husband. Before she goes, her father dresses her in new clothes and gives her a *lota*. The age for marriage is 15 for boys and 10 or 12 for girls: in fact, marriage takes place always after both have reached puberty.—*W. Crooke.*

(To be continued.)

382. **Jalandhar—Birth Ceremonies.**—The ceremonies observed at birth among the Hindú agricultural population are few. If a girl is born, she is ignored. If a boy is born, congratulations pour in, and the menials of the family expect presents. The chhímba (cotton-printer) probably hangs up fillets of leaves of the mango or *dhrek* (*melia azadirachta*) at the door, and the tailor adorns it with tassels of coloured thread. Seven days, or sometimes thirteen, after birth the child is named, a Bráhman being often consulted in this matter. On the thirteenth day the mother is washed, the family priest (*parohit*) is fed at the parent's house, the menials are again fed, and five wafers (*manda* or *poli*) prepared by the Jhínwar, with some molasses thickened with flour and boiled, are sent to relations and near friends. —*W. E. Purser : Settlement Report*, *p.* 65.

383. **Gonda—The Doms.**—What the Bhar power was to the south of Oudh, the Doms were here. Many of the older village settlements along the banks of the Ghágra, in Nawábganj, Digsar and Gwarich, trace their origin to *birt* grants from princes of this line: and as there are no similar traditions of an equal antiquity in other parts of the district, it may be inferred that the chief cultivation in their time was confined to a narrow strip between that river and the Tehrhri, where the memory of their rule is still preserved in such village names as *Dumhriya dih*, *Dumauli* and *Dumaipur*. The only one of these kings whose name has been handed down is Rája Ugrasen, and it is probable that he owes this distinction to being the last of his line. The mass of these subjects appear to have belonged to the non-Hindu castes of Doms, Bhars, Pásis, Arakhs and Khatíks: but it is more than probable that a large number of the Sarwariya Bráhmans, who are now the most numerous of the castes in the South, as well as a few local Chhattri tribes, such as the Bisen and the Bais, whose scattered families have no recollection of an emigration, and are unable to trace distinctly a common origin, were settled from very remote times, and retained these villages under the low-caste government.—*Settlement Report*, *p.* 7.

384. **Jalandhar—Marriage Customs of Muhammadans.**—As regards prohibited degrees in marriage, the Muhammadan law is followed. Betrothal may take place at any time, but usually does not till the children are a year old. The matter is first of all settled by the women of the two families, and then the men agree. Either the girl's parents invite the boy's father to their house and present him with some cotton cloth (called in this case *reza*), or else they send it to him with a rupee, and an uneven number of dates by the Bráhman, or barber, or genealogist (*mirásí*): only converted Rájputs employ Bráhmans. Ordinary agriculturists send only sugar. If a messenger is sent, the boy's father, on his arrival, collects his friends and relations and distributes sweetmeats. The gifts brought are presented, and some of those eatable, tasted by the boy. The messenger gets a rupee as his fee, and also receives some money for the menials of the girl's family. He is then dismissed. If, as sometimes happens, a woman assumes the rôle of go-between, she is presented with a full suit of clothes (*tewar*), consisting of three pieces: a shawl, tunic and petticoat.—*W. E. Purser : Settlement Report*, *p.* 67.

(To be continued.)

385. **Native Musical Instruments.**—Dr. H. Balfour, Curator of the Ethnographical Department, Pitt-Rivers Collection, University Museum, Oxford, writes :—" I am particularly anxious to know what the distribution of the musical 'bow (with or without a gourd resonator) is in India, and to get descriptions of the different forms with the means of playing and native names. The

form about which I particularly want information is practically also the South African form with the gourd resonator attached to it. I also have been making enquiries as to the use of the bagpipes in India, exclusive of the forms made in imitation of the Scotch bagpipes. I want to know if a purely native form is made: and also if the 'tourri' or 'tourti' and 'zitty' are native forms. They have been described as such, but Mr. Lockwood Kipling of Lahore expresses it as his opinion that native bagpipes do not exist. It is a point worth elucidating"

[Can any one give any information as regards Dr. Balfour's queries? If any one would do the additional kindness of sending the Oxford Museum specimens of such instruments, it would be a valuable service. — ED.]

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386. Montgomery—The Chhangar Tribe.—When the rice straw and grain are separated, the latter is husked in a mortar by Chhangars, a wandering tribe, stated by Cunningham (*History of the Sikhs, p.* 9,) to be the same as the Kanjars of Delhi, and probably the same as the Gipsies of Europe. They are paid 2 pice for every *ser* of cleaned rice.—*W. E. Purser: Settlement Report, p.* 113.

[Ibbetson (*Panjab Ethnography,* para. 574,) calls them *Changar.* "They have a dialect of their own, regarding which, and indeed the tribe generally, Dr. Leitner has published some very interesting information." (Can any one refer the Editor to this?) "Dr. Leitner says they call themselves not *Changar* but *Chubna*, and suggests that *Changar* is derived from *Chhánna* = to sift. It has been suggested that *Changar* is another form of *Zingari*, but Dr. Leitner does not support the suggestion." A further account of these people, if they are really in any way connected with English Gipsies, would be very interesting. They are most numerous in the Amritsar Division, Lahore, Firozpur, Faridkot, but especially in Sialkot. —ED.]

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387. Oudh—Chewing betel-leaf.—Unmarried girls are not allowed, among the Muhammadans, to chew betel-leaf (*pán*). Among the Hindús, widows do not use it

Biráhman ho chori karê, aur bidhvá pân chabáê,
Chhatri ho ran se phirê to janam akárat jáê.

A Brahmán born and steal! A widow chewing *pán* (betel-leaf). A Chhatri run from the field of strife, all wasted life!—*Aziz-ud-din Ahmad.*

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388. Jalandhar—Marriage Ceremonies.—(Continued from para. 384.) Only men and boys form the procession—there are no women. On arriving at the girl's village, the party are met by the chief men, and conducted to a suitable place, where they can rest. After nightfall, they go with fireworks and music to the bride's house, where they are met by her father, who gives the bridegroom's father some money and articles of clothing, and in return receives for the bride a cane basket (called *soháğ pitári*), containing a paper parcel, tied with coloured thread, and stamped with the mark of a hand in red, containing a silver head boss, a long silver ring, a comb, a silk cord for tying the hair, coloured thread, and cloves and cardamoms covered with silver foil. This ceremony is known as *pesh kára*, and is an occasion for further donations and winds up with a feast, after which the actual marriage, called *lánwán*, takes place after midnight. A framework (*bedí*) of four posts is erected, about five feet high and four feet square. It is not roofed, but at one side there is a cross bar at the top, and on this representations of birds, as sparrows and parrots, are stuck. Inside, a square (*chauk*) is formed by four lines of flour, and this is divided into smaller compartments by cross lines of flour. Inside each compartment is placed a little flour covered with red colour. Over the square a chair is placed on which the bride sits. The bridegroom takes his seat beside her on it. The priest (*pádha*) performs religious ceremonies, reciting sacred formulas (*mantra*), ringing a bell and keeping up a small fire inside the *bedí*, made, if possible, with wood of the *dhák* tree (*butea frondosa*), and further fed with clarified butter and sweet oil. When he has done, the clothes of the bride and bridegroom are tied together, and they walk four times round the *chauk* and fire: he in front and she behind. This circumambulation is called *phera.* The ceremony is then complete. Alms are distributed, and fees again paid: and the bridegroom's party withdraw. Next morning the married couple are seated on a cot, and the bride's dower, consisting of clothes, household utensils, ornaments, cash, a bed and stool, are given by her parents to the girl. The marriage party is then feasted and dismissed. In some cases, the dower is not given till a day later, and then the guests are entertained for an extra day. The girl is sent at once in a sort of palanquin to her husband's house, and stays three days there After which she returns to her parents till grown up, when she goes back at once to her husband. It is considered disgraceful for a girl's parents to take money for her when given in marriage. They rarely do so, and then in secret, as far as possible.—*W. E. Purser: Settlement Report, p.* 66.

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389. Audhiya Banyas, a noted Criminal Tribe—The following account of the Audhiya Banyas, a noted criminal tribe, deserves to be recorded:—A case of considerable importance engaged the attention of the Sessions Judge of Allahabad and a jury during the whole of last week. Fourteen persons were charged under section 401, Indian Penal Code, with belonging to a gang of persons associated for the purpose of habitually committing theft. Of the accused, ten were adult males, three adult females, and one was a boy of ten or eleven years of age. With the exception of two of the men, who were Bráhmans, the whole of the prisoners were of the

Audhiya Banya caste, who are also known as Ajodhya Basi Banyas. This caste of Banyas are well known to the police as habitual thieves, who always carry on their operations at a long distance from their homes. There are ten villages of them in the Fatehpur district, which had a special police force detailed to watch them from 1878 to 1881. Several of the prisoners hailed from these villages, which had thus formerly been under surveillance. The evidence showed that the male prisoners, together with a man who has turned informer, and two men who are not in custody, came early in December (when the Magh Mela commences) from the Cawnpore district to Allahabad. They took up their residence in a grove just outside the Khuldabad muhalla of the city. They used to dress themselves up as faqírs and sally forth in pairs. They would take careful stock of houses of which the masters had their place of business in some other part of the town. Then in the day time, when the master had gone to his business and his wife had gone to do her shopping in the bazaar or to visit her relatives, they would force the lock of the outer door and plunder everything that they could lay hands on in the house. They carried on their depredations for two and a half months. Then the boy was arrested at the Cawnpore Railway Station, he having deserted the gang, carrying off a large quantity of cash and of gold and silver ornaments. Full information was received by the Railway Police at Cawnpore from the boy, and the same evening the rest of the gang were taken into custody at Allahabad. Three important points in connection with the detection of crime in these Provinces were brought out in the course of the case. It was clear that thieves have begun habitually to make use of the railway for promptly removing property from the locality in which it was stolen; that they freely communicate with each other by telegraph; and that the garb of a faqír gains them admission to houses of which they wish to obtain a knowledge before proceeding to commit thefts in them. The case came to a close on Saturday, when the jury unanimously found a verdict of guilty under section 401, I. P. C., and section 411, I. P. C., against all the male prisoners. By the direction of the Judge a verdict of not guilty as regards the charge under section 401, I. P. C., had been returned in the case of the women. They were, however, convicted of being dishonestly in possession of stolen property. Nine of the men were sentenced each to rigorous imprisonment for nine years, and one, an old man of sixty, to a term of five years. Of the women, two received one year's, and the third, eighteen months' rigorous imprisonment. The Judge ordered that the boy should receive a whipping, and then be made over to the Magistrate of the district for conveyance to his home.

The police are to be congratulated upon the success which has crowned their exertions in this very difficult and important case.

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390. **Gurgaon — Periodical Exchange of Lands.**—The custom of periodical exchange of lands, known in this district as *pánapalat* (from *pána* = a block of land, and *palat* = change), prevails in several villages of the Rewári Tahsíl and in a few of Gurgaon. The owners of a village, or more usually of a sub-division of a village, owning their lands in common, divide it into several blocks (*pána*), which different bodies of them intimate separately, exchanging the blocks at the end of a fixed period, each body of proprietors cultivating all the blocks in turn. There is no universally-acted-on period; sometimes it is two or four or six years, and sometimes in the same village are found two different periods acted on. So sometimes there are two, sometimes four, sometimes eight, blocks belonging to the same set of owners and exchanged about among them. Usually the blocks are fixed and separately marked off, and simply change hands in regularly recognised turn at the end of each successive period: but sometimes the land is re-distributed, fields which formed one block being mixed up with fields which formed another block. Sometimes the blocks of land are approximately equal; sometimes one better than another, the different sets of proprietors taking the good and bad blocks in turn. Usually the block is not cultivated by an individual proprietor, but by a number, who either cultivate the block in common, or divide among themselves by lot for the period of their occupation. Generally, the body of proprietors which practise this custom, besides the blocks periodically exchanged, hold permanently some part of their land which is exempt from the custom. A proprietor, occupying for a term a block of this nature, cannot mortgage or sell it, but may transfer his share in the whole land, the transferee taking his place and becoming bound by the custom as he was. Strange to say, this custom is not dying out, although in eight of the thirty-six villages in which it prevailed at the revision of settlement in 1859, it has now become obsolete: it has since then begun to be practised in thirty-three new villages, and is now acted on in sixty-one villages of Rewári Tahsíl. It prevails also in twelve villages of Gurgaon Tahsíl, in nine of which it does not seem to have been acted on at the time of last settlement.—*F. C. Channing: Settlement Report, p.* 89, *sq.*

[On this Mr. Tremlett (*ibid*, p. 85) remarks that "he is not aware that a similar survival of primeval views of commercial ownership in land is met with in the province except in the country across the Indus." The importance of this instance is obvious in connection with modern enquiries by Sir H. Maine and others into the conditions of primitive property.—ED.]

FOLKLORE.

391. **The Banya Boy and his Four Wives —Told by Lachhman Ahir, a Cultivator at Mirzapur.**—There was once a Banya, who had a very sharp son. When he grew up his father did his best to get him married, but several times his proposals were rejected. Finally, with great difficulty, he made the arrangements. The night before the marriage day his son was asleep, when he saw in a dream that a daughter of a Bádsháh, of a Rája, of a Sahukár and of a Nat, were all four attending on him. When he woke his father called to him to come and be married, but he answered that he would not marry until he could marry all these four. His father was enraged that all his trouble should come to nought; so he beat his son, who ran away to a distant land. There it so happened that the daughter of the Bádsháh was carrying on a flirtation with the son of the Wazír. Just at that time they were walking about in the garden and were planning to hire a servant who would keep their doings secret and would carry letters from one to the other. At the moment in came the Banya's son, who said that he had come from far and wanted service. They asked his name, but he said he had forgotten it, and only knew that people called him *murkha* (fool). They decided that he would answer, and gave him the berth. Some time after these two were chatting as usual and *murkha* was listening. At last they asked him what they had been saying. "Well," said he, "I heard you say that *murkha* had no jacket. Let us have one made for him by to-morrow." The girl replied, "Yes. This was just what we were saying;" and next day had a jacket made for him, believing that he was an utter fool. Again they were chatting, and she asked *murkha* what they were saying, and in the same way he wheedled a coat and turban from her. Soon after the lovers planned to run away, because, as the princess said, her father would never let them marry. So she told her lover to go at midnight, that very night, to her stable and bring three horses saddled, ready, near her window. When he came he was to fling a clod at the window. The moment *murkha* heard this he went off to the Wazir and said:—"Your son is planning to run off with the Bádsháh's daughter. You had better be careful, lest the Bádsháh murder you and your family." The Wazir took the hint and promptly locked his son up in a room, where he remained tearing his hair in misery. Meanwhile at midnight *murkha* took the three horses to the window, woke the Bádsháh's daughter, and she and her maid came down, and the three of them started off. When they had gone some way the girl called to the supposed Wazir's son:—"We have gone far enough. Let us halt here as I am dead tired." But all *murkha* replied was "Humph! come along." After some time she again wanted to halt and got the same reply. At last she said:—"Why are you so cruel? You know I never rode a horse in my life, and I am almost tumbling off." But he only gave her the same answer. So it went on till morning when the Bádsháh's daughter discovered that it was with *murkha*, not the Wazir's son, that she had eloped. She was so horrified that she fell off the horse, and when she came to her senses, wept incessantly. Then her maid told her to harden her heart, that it was her fate to go with *murkha* and not with the son of the Wazir, and that she had better trust in Providence. So when evening came the maid gave *murkha* a gold-mohur and told him to go to the bazar and buy some delicate food for her mistress, and hire a comfortable house where they could stay. He went into the bazar and could not find any food he liked, so at last he bought some carrots which he thought would be soft food for the lady, and he also got some *halwa* and *púris*, thinking that she might eat these if she did not fancy the carrots: and he could not find a first-rate house, so he saw a grain-parcher's oven, and thinking that this would be warm spot, he hired it for the night. When he put the carrots before the Bádsháh's daughter she became insensible at the sight, and when she recovered, she said:—"How can I eat a thing I never saw in my life before?" But the maid hinted to her that *murkha* had a little sense after all and had brought *halwa* and *púris:* so she ate some of these. Then the maid asked him if he had hired a house, and he said:—"Yes; I have got excellent quarters." Then he took them to the grain-parcher's oven, and at the sight the Bádshah's daughter again lost her senses. But the maid went out and at length found a tolerable house, where they stayed for the night. Next morning *murkha* went into the town, and saw some jewellers testing a diamond. Up came the Rája's jeweller and pronounced the diamond false. *Murkha* objected and said it was genuine. Then the Rája's jeweller said:—"I will make a bet with you. What will you stake?" The Bádsháh's daughter was wearing a diamond necklace, so *murkha* went and asked her to give it to him. She at first refused to give it, but *murkha* threatened to kill her. So she had to give it to him. Then *murkha* took it to the bazar and said:—"I will stake this." The king's jeweller answered:—"If the diamond is genuine I stake my house and wealth and my place against the necklace." So the diamond was tested, and they put it on an anvil and struck it with a sledge hammer. The diamond was not broken, nay, it penetrated the iron. So *murkha* won the house, and wealth and place of the Rája's jeweller. Then he returned to the Bádsháh's daughter and

said :—"Come along. I have got another house for you." "So he brought her to the jeweller's house. She had no idea how he got it, for she knew nothing of the gamble. Some days after her maid asked *murkha* to call a barber's wife to give her mistress a bath. So he went off and called the woman, who used to bathe the Rája's wife, and she did the same for the Bádsháh's daughter. But when she went back to the Ráni, she mentioned how lovely *murkha's* wife was. The Ráni told the Rája, and he was anxious to see her. So he gave a general dinner in his garden and *murkha* had to bring his lady. She was wearing her diamond necklace, but oppressed by the heat, she took it off and hung it to a tree, and when she was going away forgot all about it: and only remembered it when she reached home late at night. Then she besought *murkha* to go back and fetch it. So he went back, but the glitter of the diamonds had attracted a black snake. When *murkha* touched the necklace the snake bit him and he died. Next morning the gardener came, and seeing *murkha* dead, threw his body into the river and took the necklace. Now as the corpse of *murkha* went floating down, it so chanced that a number of Nat girls were bathing, and all of them set to tease one girl by saying:—"Here comes your husband floating down." When the body came close by, this girl saw that he had died of the bite of a black snake: so by a spell she knew she revived *murkha*, and tied a string round his neck by means of which he became a parrot. Then she shut him up in a cage, and every night she used to open the string, when he became a man again. Meanwhile she kept him in her hut until it so happened that the party of Nats wandering about, doing their tricks, came below the Rája's palace. The Rája's daughter saw the parrot and sent word to her father to get it for her. At first the Nat girl refused to give it up, but the Rája's daughter was so pressing that she was obliged to give her the bird. The Rája's daughter was delighted and took the parrot out of its cage. By chance she noticed the string round its neck, which, when she untied the parrot, turned at once into a man. This delighted the Rája's daughter still more, particularly as she was obliged to live alone. So she used to keep *murkha* in his parrot shape all day and turn him into a man at night. But one night the guard heard two people taking in the princess's chamber, so they climbed up on the top of the house and seeing *murkha*, tried to arrest him. *Murkha* had to escape, and running into the house of a Sahukár, implored him to save his life. He said that he did not mind helping him, but that he could think of only one plan. "I have," said he, "an only daughter. Now if you are ready to marry her, you may go into the room, and when the guard comes, I will tell them that my son-in-law is the only other man in the house." *Murkha* had to agree to save his life: so when the guard came to search the house the Sahukár put them off, and next day married *murkha* to his daughter. *Murkha* then lived at the Sahukár's house. But one day the maid of the Bádsháh's daughter with whom he first eloped, happened to pass by and saw him. She came and told her mistress, who would not believe her. "Why," said she, "he is dead and the necklace is lost, and some one else must have taken his shape." But the maid insisted that it was he. So she made her mistress come with her, and when she saw him, sure enough it was *murkha*. So she caught him by the arm and said:—"What are you doing here? Come home at once." On this, up comes the Sahukár's daughter and says:—"What are you doing with my husband?" But the Bádsháh's daughter said:—"He is my husband—not yours." As they were disputing thus a policeman (*police-wála*) came up and was carrying all three to the Rája, when on the way the Nat's daughter met them and claimed him. When they got near the Rája's palace, the Rája's daughter recognized him and caught him. So the policeman could do nothing, but take the five of them before the Rája, and said:—"Your Majesty! Here's a curious case. Four young women are fighting over one man." The Rája made an enquiry and heard all their stories. Finally he said:—"There is no doubt all four of you are his wives. So you better all live with him." So all ended happily and *murkha's* destiny was fulfilled, in that he married the daughters of the Bádsháh, the Rája, the Sahukár and the Nat.

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392. **The Saint Bo Ali.** — "In a town between Brochia (Broach) and Amadabat (Ahmadábád) is buried a certain holy Mahometan called Polle Medoni (Boali *Madani* or of Medina). Hither flock pilgrims from all parts of India, some hoping to obtain wealth, some children, some one thing, some another. One may see these pilgrims travelling hither, some loaded with iron-chains of great weight, others with muzzles on their mouths which they only remove for the purpose of taking food. As soon, however, as they have piously worshipped at the shrine they declare that the chains are miraculously broken and the muzzles drop off of their own accord."—*Joannes de Lact: Topography of the Mogul Empire* quoted in *Calcutta Review, Vol. LI, p.* 353.

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393. **The Story of the Jinn— A Folktale told by Rahmat, Weaver of Mirzapur.**—There was a soldier, who was in great poverty. One day somebody told him that in a certain city a banker in whose house no one could live, and

that no matter what clever people used to try and expel the jinn from there, lost their lives. So he determined to risk his life, and leaving all he had in the world with his wife, he started. When he reached the banker's house he found him sitting there in great grandeur. He saluted him, and the banker asked who he was. He replied that he was a magician and had power over the race of the demons (*deo*), the jinn and the fairies (*pari*). The banker replied :—"People who were a hundred years old have attempted this task and failed. What can a youth like you do?" He replied :—"I have arrested hundreds such." Then the banker said to a servant :—"Well! show him the house, but be ready at the back door to take his corpse when the jinn flings him out." When he got inside the house, what should he see but a masonry well in the court-yard: the whole place was clean, which was usual in a deserted dwelling. Then with the invocation "Bismillah" he continued his search. He came on a lovely garden full of all kinds of fruits, in the midst of which was a lovely room with twelve doors (*bárahdari*). There was a splendid couch and two jewelled chairs. So he sat down on one of the chairs. Four men in magnificent dresses appeared. One began to sprinkle water about, another to arrange the carpets, one to settle the chairs, one to tie up the mosquito net of the couch. When they had done this, they said :—"Young man, why have you come into this danger, and are in a fair way to lose your life? You had better leave this." So the soldier knowing he must go on with the adventure, made no reply. No time passed when a lovely princess, about sixteen years old, appeared. She came and stood by him. He bowed to her and said :—"Pardon me, my lady." She smiled and seated him by her side. Soon after the jinn appeared in the form of a prince. He was sorely wrath and said :—"What is this princess?" She smiled and said :—"Don't disturb me. Don't you know that this is my brother?" He replied :—"You never had a brother. Where did this one come from?" She said :—"I assure you he is my brother." "Is he older or younger than you," asked the jinn. "He is older than me," she said. So the jinn bowed and sat down in front of them, and asked the soldier all about himself. He said :—"How can I tell where I have been? I have been two days with this banker, and I heard from him that no one could live in his house, but I did not know the reason. So I agreed to clear the house for him in return for a reward. What good luck I had to meet your royal highness!" The jinn said :—"You are a truthful man." Soon after appeared a lovely handmaid. She stood with her hands clasped, and the jinn prince said, "bring." So she came up with a tray of food. He was afraid to eat: so the princess asked, "Brother! why don't you eat?" He made no reply, but the jinn forced him to eat. Then they all three lay down to rest. Then the jinn said in the morning :—"I must go, but the servants will give you a bath and breakfast. When you are done, send back the dishes for me." He went off, and so it happened for some days that the jinn used to return in the evening and the three used to dine together. They all slept together, and in the morning the jinn and the princess used to go away and leave the soldier alone. The soldier determined to see where they went to every day. Next morning as they were going, he watched them. He followed and watched the princess push the jinn towards the well. The jinn pushed her in and jumped in himself after her. The soldier began to lament them both. As usual, the handmaid appeared with his food. When she saw him lamenting, she asked him what was the matter. He said :—"Have you not seen, you wretch, that the prince and princess have fallen into the well?" She smiled and said :—"What business have you with tales like these. Mind your own business." He was much displeased, and finally she had to go and tell the princess that her brother was going to kill himself for grief. Then the jinn told the princess to go and look after her brother. She came and found her brother in an evil state. She asked :—"What have you done with yourself?" He began to weep and said :—"I saw you and the prince with my own eyes falling into the well. Why should I not weep." "What a fool you are," she answerd. "Did you ever see one lover push another into a well?" "Well," said he, "how did you fall into the well, and why were you not hurt?" "Why," she answered, "it is in this well I live. When you eat I will tell you all about it." Then they both ate, and when they were done the soldier said :—"Go on with the story." She said :—"Brother, I am the daughter of a merchant in a distant land. My father had a capital of Rs. 4,000. He and his wife had two children. We lived well on his income. I was then eleven years of age. One day I was looking about from the housetop—suddenly a strong wind arose—I sat down to shelter myself. When the wind stilled, I saw this prince there, armed with all five weapons, in royal attire. I said: "How came you on my housetop?" I threatened to complain to my father. He followed me down. I sat down on my bed and thought that my mother would surely see me and tell my father, and have him punished. I asked my mother, "Have you eyes in your head, or don't you notice anything?" She said :—"What is the matter, girl?" So I whispered to the prince, "Don't speak for goodness sake. No one sees you but I." So I kept the matter quiet: and every day when I woke I used to see him standing before me with his hands folded. Then I feared he might be of the race of the jinn or a bhút or

pret. I feared he might injure me. I asked him who he was and how he lived without eating. On this he began to weep and said :—" You have well spoken. I am starving for three days: give me some food." I pitied him and told him to wash his hands, and that when I was eating I would give him some too. I called him when I began to eat and wanted to give him a plate of his own. He said :—" Your father and mother will ask to whom you have given the food. Then what will you say. If you allow me I will eat out of a corner of your plate and no one will notice it." I was afraid of him, so I agreed. So it went on for many days. Soon after my father fell into difficulties and his creditors began to threaten him. In those days debtors were hardly treated. My father came home weeping and made me over to my mother, while he went abroad. As I was lamenting the jinn appeared and asked what I wanted. I told him all my troubles. He said:—" Is this all you are lamenting about? Tell your father to open his shop and sell his wares for anything the purchasers will give." Then he asked me to give him myself if he saved my father from his troubles. So I instructed my father as the jinn advised: and my mother asked him to follow these instructions. He went and opened his shop. The jinn said :—" I am going to buy something from your father." He went and bought a lot of things at so high a price that all his debts were paid off. Then my father having become rich again, began to think of getting me married. The jinn hearing this wept and said, " Lady! now I can come here no longer." I asked my mother not to get me married, but she would not mind. Then I told the jinn I would go with him. He was much pleased and agreed to take me off at midnight, but we slept till morning. When I woke and saw it was daylight, I gave him a slap. Then he awoke and reproached himself with his carelessness: and promised to come immediately, when he disappeared at once. Soon after I got a pain in my hand. Physicians came, but could do me no good, and I died in an hour. When my friends lamented me by name, I wondered for whom they were mourning. Then they took my body to the grave. There the jinn appeared and asked me if I was coming. I said, "yes;" and he took me in his arms and carried me to this house.

Thus the princess told the soldier her whole story. He said :—" I will tell your friends all about it and bring them to see you." In the evening the jinn again appeared and said:—" You two have had a long talk to day." She said :—" My brother talks of going home." The jinn replied :—" He can go when he pleases. God protect him!" Then the soldier said :—" Please leave this house as I am under an oath to the banker." The jinn said :—" Ask your sister." She told me to tell him that the house was at his service. Then all three left the house, and the jinn gave the soldier a lot of jewels and sent him off: but he was not to look behind him. He obeyed, and in a moment found himself at his own door. He found his house full of gold and silver, and his wife laden with jewels. He said to her :—" Where did you get all these things?" She told him that after he had gone, a person came and called him. He said he was a friend of her husband and had brought food for him. She told her child to tell him that her husband had gone abroad. He said:—" All right. I will leave the food here." He did so and left four plates—two of gold and two of silver. She supposed he would come back for the vessels. Next day he brought a fresh supply: and every day brought a fresh lot of vessels with clothes, jewellery, &c. The soldier would not believe her story and threatened to cut her in pieces. That night no food came, and this strengthened his suspicions. Next day he went off to the merchant, the father of the girl. He salaamed to him and asked to speak with him in private. Then he told the merchant the whole story of the girl. He asked :—" When will she come?" The soldier said, " two days hence." So he entertained him. On the third day the jinn came with the girl and the soldier also brought his wife there. Soon after it was rumoured that a jinn was in love with the merchant's daughter, and that the king of the land also loved her. They began to plan to burn the jinn. The soldier agreed to help and soon got the jinn in his power. He began to recite spells: when lo! a youth of twenty years appeared, and said " Why are you keeping me in durance?" The soldier paid no attention to his words: but pulled a feather out of his pocket and threw it on the ground. This turned into a kite, and the jinn rolled about and also became a kite. Both flew away in a cloud of dust. When the dust cleared they found that both had fought and fallen into the fire. One the soldier killed and burnt and the other he put into his bag. Soon the kite was burnt into ashes, from which a smoke arose, and the soldier enclosed it in a bottle, and thus imprisoned the jinn. He showed it to all the people and then buried the bottle into the earth. That night a boy dug up the place, found the bottle and took it with him to the river side where he opened it. As he opened it a blaze of fire issued from the bottle, and the boy was consumed while the jinn escaped. All this time the soldier thought that he had disposed of the jinn. When he appeared he caught the soldier and broke his neck and tried to kill the king. He escaped, but his daughter fell in love with the jinn. So the jinn took both her and the merchant's daughter, and lived with them both ever after.

(To be continued).

ETHNOGRAPHY.

394. **Eastern Districts, N.-W. P. — The Rauniyar Banyas.**—The Rauniyár Banyas probably take their name from the Hindi *rauna* = to shout. They say they are emigrants from the east. When a woman has a difficult labour they touch her with a pice on all her limbs from head to foot and offer it to Mahábír. [This custom appears to be general and not peculiar to this tribe.] On the 12th day this is laid at Mahábír's shrine. The midwife (*chamáin*) cuts the cord and throws it outside the house. She attends for six or eleven days, and washes the clothes of the mother. The woman is fed with turmeric mixed with molasses and caudle (*achhwání*), and also gets bread and rice with fish. At the door of the delivery-room they light a fire of the wood of the ebony tree (*tendu*, *abnús*). If the child is a girl the midwife gets ten pice, if a boy five annas. The washerman and barber get the same amount. If a boy is born, a Bhát is called and gets 4 annas as his departure-fee (*bidáí*). They have no sixth-day ceremony (*chhatti*). On the 11th day new earthen vessels are provided. The term for this is *hanriya anwása*. The house is plastered and the old fire-place is plastered, and food of five kinds, known as *pánch girási khána*, cooked upon it. The house is plastered with clean earth (*pothani mitti*). These five kinds of food are distributed to the mother and four other women whose husbands are alive. If this be the first child, some of the clanswomen are first entertained and after them the clansmen, and in this case they have the ceremony of *nar kataiya*, or the rejoicing in honour of cutting the umbilical cord. For this two pice are given to the midwife. If the family believe on any particular deity, they take the child to be shaved (*múnran*) at his shrine: but this is not universal. On the day the child is born the Bráhman comes and consults his books, and he fixes the real name (*rás ká nám*), and also the name by which the child is to be called in public. He gets two pice if the child is a girl and four if it is a boy. When the child is six months old the oldest person in the family feeds the child out of his dish (*thálí*). If the child gets ill they take it to a mosque and get some one to blow prayers on its face. This is called *nimázi phúnkwána*. When a child is marriageable the negotiations are made by the clanswomen among themselves. If they agree, a mat is spread and some of the clansmen, with the headman (*chaudhari*), are called to discuss the matter. At this meeting the family priest (*parohit*) is called, and he compares the horoscopes of the pair (*rás barag*). If the horoscopes agree, the girl's father gives the Bráhman five pice and five packets of *pán*, and the boy's father double that amount. Then the Bráhman says to the chaudhari :—" If the matter is settled, I will eat the *pán*" (*pánpíaní*). Then when the betrothal is settled the Bráhman makes them all eat *pán* together. For this purpose the girl's father gives one packet, and the boy's father two packets, to each of the clansmen present. Then the boy's father gives the girl's father a bracelet, worth Rs. 5-4, a loin-cloth (*dhoti*), a boddice (*jhúla*). This custom is known as *larkí punahna*.—*Bhan Pratáp Tiwári : Chunar.*

(To be continued.)

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395. **Sirsa—Polyandry.** — Polyandry is no where openly practised in this district, and I do not believe that the custom exists even in its highest form of two or more brothers having one wife in common : such a practice would be universally condemned by the Sirsa peasants.—*J. Wilson : Settlement Report, p.* 149.

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396. **Eastern Districts, N.-W. P. — The Musahar Tribe.**—The Musahars here are of the Kharébind sub-division, which is endogamous. They have no objection to the inter-marriage of cousins. The girl's father goes in search of the bridegroom and takes with him the chaudhari of the sub-division known as the *mat* or *tát*. The latter first makes the proposal. When the proposal is accepted, the bride's father gives the bridegroom's father four annas to clench the engagement. This is called *barekhi*. Then when he comes home he provides for the marriage a a supply of leaf-platters, jungle-birds' eggs, honey and roots of various kinds. Then he goes about the houses, where he usually begs and collects fragments of boiled rice and pulse, which he dries in the sun for the marriage. When he has collected all his supplies, he again takes the chaudhari with him, and, going to the father of the bridegroom, fixes the wedding day. On that day he and the chaudhari are entertained with food and music. Then they ask a Bráhman to fix a lucky day for the marriage and give him two pice for doing so. All the relations are invited to the wedding. Three days before is the *matmangara* ceremony. The wife of the grain-parcher in the village (*bhujain*) goes and brings some clay from the village clay-pit and she places it on the spot where the marriage pavilion (*máro*) is subsequently to be erected. Among them it is the custom to erect this pavilion under a tree. One pole of the *dhák* or *palás* wood five cubits in length is fixed in the ground, and near it is placed an earthen water-pot (*kalsa*). This is filled with water and a pice is put into it. After the marriage is over this pice is the perquisite of the husband of the bride's sister. They then get a carpenter to make a rough image of a single parrot, not as among kindred tribes of a number

of parrots sitting on a branch, and this is fixed up in the pavilion. The carpenter's fee for making this is half-an-anna. On the day of the *mat-mangara* molasses is distributed to the boys of the clan who happen to be present, and every woman gets a little oil for her hair. Over the water-pot in the pavilion a lamp is lighted. This is all that is put in the pavilion. When the procession arrives at the bride's door the women sing songs. One verse is *Mangahu sarai karaka anjorhu*—"Bring some *sarpat* grass, and light it to make an illumination." *Awat hoihé banbasiyá ká chorho, jas pokhri ka cháka tas samdhi ucháka.* "The jungle thief is coming and his father is no better than a clod from the tank." Then the boy's people strike up music on their small drums shaped like an hourglass (*huruk*) and the cymbals (*majíra*).—*Shiupragás Sinh : Mirzapur.*

(To be continued.)

397. **Sirsa—Marriage Customs of the Bagri Jats.** — (Continued from para. 64). The bridegroom takes leave then of his mother-in-law and the party go off with the bride in a cart or on a camel. When the bridegroom's party, with the bride, get back to their own village, they halt outside it till the girls of the village come out singing and take the bride in with them to her husband's house, where her mother-in-law receives her, and after waving (*wárpher*) water over her head, takes her into the house. The bridegroom's sister makes a pretence of stopping the doorway, and has to be appeased with a present of an ornament or a cow. When the bride gets inside the house her mother-in-law and the wives of her husband's uncles each give her a rupee to show her face. The bridegroom's father then feasts the wedding party on rice and sugar and dismisses them. Next day, in a ceremony called *got kúndalá*, the women of the family all eat rice, sugar and *ghí* out of the same dish with the bride, and thus admit her into the family or clan (*got*). On the third day the bride and bridegroom are seated on opposite sides of a dish into which water and various articles are put, and the bride unfastens the strings on the wrist and ankle of the bridegroom, while he does the same for her, and the bridegroom's brother's wife takes them and throws them into the water. This game (*kágan dora khelna*) goes on for some time. Then the bride's brother takes her away home to her father's house again, with some presents, such as a fine suit of clothes given to the bride by her mother-in-law, and Rs. 2 and a suit of clothes to the barber's wife, who came in attendance on the bride. She stays in her father's house till she grows up, and then goes to live with her husband after a separate ceremony called the *muklàwa*. If she was already grown up at the time of the marriage, her husband sometimes accompanies her and her brother back to her father's house, and the *muklàwa* takes place at once: more generally, it takes place after a year or an odd number of years. The bridegroom goes with his father or brother and family barber, and after a stay of a day or two at the bride's house, brings her away with him. With her, her father gives a spinning wheel (*charkha*), a stool (*pída*), a sleeping cot (*palang*), bedding (*saur sauriya*), some wraps (*khesh*), metal vessels (*bhándé*), ornaments and sometimes camels or ponies.—*J. Wilson : Settlement Report, p.* 166.

398. **Eastern Districts, N.-W. P. — Customs of the Shiah Muhammadans.**—(Continued from para. 277). When the marriage-day approaches the girl's father sends for the use of the bridegroom two suits of clothes, some money, a silver cup, out of which he is to drink milk, and some *pindis* or balls made of fine flour (*súji*), sugar, ghi, and dried fruits: also some *chikkas* or fried barley, ground and mixed with turmeric, some perfumes and spices for the anointing (*ubtan*); some betel, flowers, a nuptial crown (*sehra*). This is called the *lagan.* These clothes are worn by the boy up to the marriage-day, when they are presented to the barber. Similar presents are sent to the bride by the father of the bridegroom; the only difference being that they are only half the value of those sent for the use of the boy. The bride also wears these clothes up to the day of the wedding, when they become the perquisite of the barber's wife. Then the wake or *rat jaga* is held, and henna (*mehndi*) is sent in nine plates, on which lights are lit: and two suits of clothes, betel, flowers and dried fruits are sent by the bride's father to the bridegroom. The wife of the bride's brother accompanies these gifts, and colours the bridegroom's fingers with henna. One of these suits of clothes is worn by the bridegroom on the wedding-day, and one suit on the fourth-day ceremony (*chauthi*). When the male and female relatives of the bride arrive with the *mehndi*, they are entertained with *sherbet* and a special kind of sweetmeat known as *bandiya*: the wife of the bride's brother then colours the bridegroom's right hand with henna and receives a present (*neg*); after which they all return. Next day the *sanchak* is sent from the bridegroom's house for the bride. It consists of two suits of clothes for the bride, a cocoanut, some large coloured cardamoms (*nukal*), dry fruits, sugarcandy, and a waist-string (*nára*).—*Bhan Pratáp Tiwárí : Chunar.*

(To be continued).

399. **Sirsa—Marriage Customs of the Nats.** —Among the Nats the wedding ceremony is performed by wrapping the bride in a blanket, and

making her go round the bridegroom three times, while a Bráhman repeats some formula. The bride does not go back to her father's house after the wedding, and so there is no *muklawá* proper, but a year after the wedding the bride's father sends a present of a donkey, which is understood to represent the *mukláwa*.—*J. Wilson : Settlement Report, p.* 168.

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400. **Eastern Districts, N.-W. P. — Customs of the Rauniyar Banyas.** — (Continued from para. 394). After the betrothal comes the *tilak* ceremony. The girl's father sends to the boy's father a large brass dish (*parát*), a piece of muslin, a cocoanut, a piece of sandal-wood, five betel-nuts, half a *ser* of rice and some money. The boy's father summons the brotherhood. This is known as *tilak ka bulâwa*. The clansmen assemble and a square is made on the ground with barley flour. In this are placed all the abovementioned presents. The girl's Bráhman then marks the boy's forehead with curds and rice, and puts all the presents into his hand. He puts all the presents on the family god's shrine (*diukari*), to whom he bends the knee. Then he bows to all the clansmen present. If the marriage be in the same village, the girl's Bráhman takes a present (*dakshina*) and goes home at once. If he comes from a distance he is entertained and given uncooked supplies, which he prepares for himself. When eight days remain before the marriage they do the *mankurwa*. On this day they mix gram-flour with water and offer it to the local godling (*deota*), and give a vessel full of it to the family priest. Then a cup of it is given to each of the clanswomen. With this is given to each a packet of *pán*, and on that day all the women oil their heads. Then all the women with songs go off to the village clay-pit. This earth they bring home and place at the family shrine. Three days before the wedding the clanswomen are invited. They bring a chamárin musician with them and take earth from near a certain well in the neighbourhood. This earth is called *konhrat kí mitti*. This earth they also place near the family shrine. On that day the nuptial-shed (*máro*) is erected and a Bráhman comes and commences the anointing of the boy or girl with oil and turmeric. The clansmen are entertained on rice, pulse, sugar and curds. After this is the *sardewa* ceremony. Two women of the family with other clansmen go to the potter. He puts two lumps of clay on his wheel. The women worship these. The potter receives five pice and some grain. The women then bring this clay home with them. They cover the lumps of clay with a yellow cloth and come home singing. These are also placed at the house shrine. At the same time they bring from the potter's four vessels of clay known as *kasár*. In one of these rice is washed and dried—ground and mixed with sugar and water and kneaded into balls known as *dhúndhi*. For each of these each clansman gives two and each relation four pice.—*Bhan Pratáp Tiwárí : Chunar.*

(To be continued).

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401. **Sirsa—Marriage Customs of the Thoris.**—Among the Thoris when the bridegroom goes to the bride's door and touches the wooden frame (*toran*), the bride's mother comes out and measures the bridegroom with her wrap (*orhna*), and puts some sugar in his mouth, and is given a rupee for this ceremony. At the wedding ceremony instead of the ordinary fire-sacrifice (*hom*), the Thori Bráhman lights four wicks inside a cocoanut, and the bride and bridegroom walk round this. The bridegroom's father pays the bride's father a price for the bride, ordinarily Rs. 40.—*J. Wilson : Settlement Report, p.* 168.

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402. **Eastern Districts, N.-W. P. — Customs of the Musahar Tribe.**—(Continued from para. 396). One of these marriage songs is—

Hurku legá Turku, majerwa legá chor ho.

"The Musalman has carried off the hour-glass drum and the thief the cymbals."

Then they do worship to the bride's door (*duár púj*), and her relations do worship to the bridegroom and throw flowers and leaves over him. Then his procession halts under a tree: and the bridegroom is given some molasses mixed with water to drink: and the other members of the procession are entertained on the flesh of the large toad known as *gopála*, and the small frog (*tihurki*), and the flesh of the tortoise and jackal. Then they get liquor and commence singing. During the night the bride and bridegroom are married by knotting their clothes together, while they are made to revolve round the water-pot in the marriage pavilion. After this the bridegroom is fed on rice and pulse (*khichari*) and his father on boiled rice. They also sing a song: *Bahni Rágho Rám kí Musaharin daija diya.* The Musahar woman gave the dowry to the wife of Rágho Rám. When he eats the *khichari* the bridegroom is given a present of two annas. When the marriage is over the bridegroom goes to where his friends are staying under the tree. After the marriage parched rice is poured over the married pair. It is poured over their hands and allowed to fall on the ground. This is done by the brother of the bride. No flour is ever given to any of the guests—only boiled rice. When the bridegroom's father and his friends come to eat in the marriage pavilion they strike up the drum and cymbals. After the feast the chaudhari orders them to leave. Then they all return

home, but get a fee of one anna from the bridegroom's father. If the girl is nubile she goes off with her husband at once. If she is under age she remains at home for a year or two longer. There is the same proceeding at her departure (*gauna*) as at the betrothal (*barekhi*). When the bride and bridegroom settle down to married life they are turned out of the family house and have to make a hut in the jungle and support themselves. After this they do not eat in the house of the bridegroom's father. They can if they like go back and live with the bride's people. If a woman is left a widow her husband's younger brother takes her, but he is put out of caste and has to give a feast (*bhog*) to the brotherhood.—*Shiupragas Sinh : Mirzapur.*

(To be continued).

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403. **Gonds—The Legend of their Origin.**—According to the Gond legend, Lingo was the leader who liberated the first men of the nation from a cave in Káchi Kopa Lohagad or "the Iron Valley in the Red Hill." The exact position of the velley is not stated, but it would seem to have been somewhere in the Himálaya Mountains as Mount Devalagíri is mentioned. Mahádeva is said to have closed the mouth of the cave with a large stone 16 cubits high. Lingo removed the stone and "sixteen crores of Gonds" came out of the cave. No meaning seems to be attached to the name Lingo, but in Gondi *lángya* means "a wolf" and in Mahratti *longa* (in which case the story may be totemistic). This is a similar legend to that of the Mughals whose ancestors were confined in the iron-bound valley of Irguene Kon, from whence they were delivered by Burtechino or the "Dun wolf." According to Abulghází Khán, the ancestors of the Turks were liberated from the iron-bound valley of Irgana Kon by Bertezena. Every year the Khán of the Turks went to sacrifice in the cave of his ancestors at Mount Erkench Kun. Speaking of the ancient Getœ, Strabo remarks that Zamolxis whom they revered as a god, "retired into a district of caverns." The mountain is held sacred and is thus distinguished, being named Kogaionos.—*Archæological Reports, Vol. IX, p.* 158, quoting *De Herblot: Bibliotheque Orientale, VI, p.* 152, *Gibbon*, chapter 42. *Prichard : Physical History of Mankind, IV, p.* 337.

[The superstitious beliefs of the South Mirzapur aborigines about caves are given in para. 475. Herbert Spencer attributes the reverence for caves to the practice of cave burial.—*Principles of Sociology, Vol. I, p.* 250.—ED.]

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404. **Eastern Districts, N.-W. P.—Customs of the Rauniyar Banyas.**—(Continued from para. 400). On the day of the marriage the bridegroom is dressed in a coat, drawers and turban, and has a crown (*maur*) put on his head. He wears new shoes, and is taken to the bride's house in a litter. When it arrives at ten paces from the door, five women, whose husbands are alive (*ahiwáti*) wave grain pounders and winnowing fans over his head for luck. The bridegroom's mother (the boy's mother) makes a lamp of dough in which four lights are lit. This she places in her lap and waves a grain-pounder over it. The procession should start at 10 P. M. It is accompanied by fireworks. When they arrive at the bride's door there is the *milni* ceremony. The two fathers-in-law meet and the party goes to the reception place (*janwansa*). Then the bride's father folds his hands and says *Prasád ké kahá Sáhib*, i. e., "please accept my entertainment." Then a Kahár woman in a new vessel (*tiliya*) brings some water, and music is struck up. In this vessel is a sprig of the mango-tree. She sprinkles this water over all the clansmen and relations. For this her fee is two annas. This ceremony is known as *dhú*. Then the clansmen are given *pán* to eat. Then one of them calls the Panch, who are fed before all the others. Then comes the *nahchu* ceremony. The girl is bathed and dressed in yellow clothes: and the Bráhman brings the bridegroom and his clansmen into the marriage-shed. The barber's wife (*naun*) knots their clothes together. Then the girl's father seats the bride on his knee and gives her away (*kanyadán*) while the Bráhman reads auspicious verses (*sumangali*). Then the boy rubs red lead on the parting of the bride's hair, and they are made to walk round the shed five times, while the bride's brother sprinkles parched rice on their hands. Then the bridegroom is taken into the special room (*kohabar*). There his crown is taken off. His sister-in-law puts some curds and molasses in his mouth, which he refuses to eat. Then his sister-in-law puts five cowries in a brass plate and makes the bride and bridegroom gamble for them. Then the bridegroom is made to stand behind the bride: rice is put into his hands and the women say *tum apne sasur sás ká ghar barho*, i. e., "Do you increase the house of your father-in-law and mother-in-law." He throws this away and replies :—"I have increased the house of my father and mother." Then the bridegroom goes back to where his clansmen are halting. At midday is the *khichari*, and in the evening the party leave. The bride does not go with her husband, but there is a regular *gauna*. When the bridegroom comes home he worships Gangaji, Satti, and the family god (*kul deota*). At the marriage and *gauna* the fee of the Bráhman is Rs. 3-12. If a woman is left a widow the clansmen can marry her by *sagái* in the clan. Her younger brother-in-law can take her over if he pleases. Children by *sagái* rank as heirs.—*Bhan Pratáp Tiwári : Chunar.*

ANGLO-INDIA.

405. **Folklore Society.**—Previously to the main business of the evening, which was the delivery of the annual address by the new President, Mr. G. Laurence Gomme, the Secretary, Mr. F. A. Milne, read the fourteenth annual report of the Council, which, after noting the success of the International Folklore Congress of 1891, stated that the Council were considering the best means of securing, in London, a permanent habitation, of forming a library, and, if possible, a museum of folklore objects, and of constituting in each county some form of local organisation. The society was in a satisfactory financial position, having a balance in hand of £193, and the sale of its publications had greatly increased. The report was adopted. The President (Mr. Gomme) then rose to deliver his address. After paying a tribute to the merits and services of his predecessor, Mr. Andrew Lang, and to the difficulty of succeeding so distinguished a President, he indicated the line of research to which, in his view of its work, the society might usefully devote itself. *First*, he would mention the hidden items of folklore contained in sermons, chronicles, local histories, old newspapers, parliamentary blue-books, legal records, criminal trials ; *secondly*, the completion of the English bibliography of folklore, and a record of all books devoted to that and kindred subjects ; *thirdly*, the sifting arrangement, and docketing of the various items so collected ; and lastly, the classification and arrangement of materials in proper relationship to each other. The work of oral collection was one of the most important and immediate duties of the society. In 1852 a suggestion was made in the *Morning Chronicle*, and quoted by *Notes & Queries*, which was founded by Mr. W. J. Thom, who was also the founder of this society, that in this country should be followed the example of two young Finnish students who were busily engaged in gathering and preserving old Finnish folktales, legends, songs, &c. He was glad to say that there was promise of work of this kind being efficiently carried out in this country, and that substantial assistance had been promised to that end. One of the most important of the folklorist's duties was to trace the influence of Christianity on traditional belief and usage. The heroes and heroines of folktales were certainly not Christians, and Christianity was not even nominally represented, except in Slavonic countries and in Spain. Thus a dual system of belief was manifested in many of the tales and traditions. This dualism was illustrated in the cry of an old Scottish peasant when he came to worship at the sacred well : "O Lord, Thou knowest that well would it be for me this day, an' I had stoopit my knees and my heart before Thee in spirit and in truth as often as I have stoopit them afore this well. But we maun keep the customs of our fathers." In like manner there was still a superstition in Lancashire of a long journey after death. Of a man who died of apoplexy at a public dinner, one of the company remarked :—"Well, poor Joe, God rest his soul. He has at last gone to his long rest, wi' a belly full of good meat, and that's some consolation." This survival of paganism was frequently noticed in the early Christian fathers. Mention was made of it by Eusebius, St. Jerome, St. Columba, and the Venerable Bede. It would be one of the duties of the society to collect from patristic writings all the passages bearing upon this question. These pagan conceptions lasted much longer than many of his hearers would conceive possible. In a sermon preached in 1659 by Mr. Pemble, a Church of England clergyman, the case of an old man is referred to who, being questioned by a minister touching his faith and hope, replied that God was a good old man and Christ a towardly youth ; that his soul was a great bone in his body ; and after he was dead, if he had done well, should be put into a pleasant green meadow. This conception of the soul as a bone in the body was paralleled by the notion of the New Zealanders, that a peculiarly sacred character attaches to the backbone. Even in more modern times traces of such pre-Christian survivals might be found. In the summer of 1833 a strange spectacle was to be seen at Lahinch, a small village on the bay of Liscannor, in Ireland. The ceremonies which he was about to describe were held in two successive years. A crowd of men and boys walked along the road by the bay for about a mile, headed by two middle-aged men. Each of the latter held by one of his hands a naked youth of about nineteen. Behind the youth walked his father or uncle, holding a hatchet and saw. On reaching the bathing-place, a circle was formed, and the principal performers were enclosed in it. After a time the young man was led out by another who had undressed and bathed in the sea. The two were then received into the circle. Some ceremony was performed in which the hatchet and saw played their parts, and in a few minutes a loud shout proclaimed that the mystery had been successfully performed. The man who had bathed the boy then dressed, and the naked youth was led back, as before, to the village. The majority of the village folk and all the women had kept aloof from the ceremony, but manifested their joy on the return of the procession by loud shouts. Nothing could be elicited on the spot about these proceedings, and no questions were allowed. What was the meaning of this singular ceremony? Was it in any respect parallel to the story of Godiva? or was it some piece of modern folly in questionable taste? It would be for the students of folklore to examine all these curious customs and survivals in a scientific spirit. Why was it unlucky to meet a dark person on New Year's morning in Lincolnshire, Durham, Yorkshire, and Northumberland, and lucky to do so in Lancashire, the Isle of Man, and Aberdeenshire? In the west of Scotland and in Durham the question was one of sex, and it was lucky to meet a man and unlucky to meet a woman. Again, in some parts of the country it was the duty of a relative or servant, or, in some instances, exclusively of the heir or successor, to tell the bees or the cattle of the death of their master. Sometimes there was an obscure transition of a custom from one object to another. In Norfolk it used to be a presage of death to miss a "bout" in corn or seed sowing. The superstition was now transferred to the drill, which was only the invention of the present century. Doubtless the Irish feeling against giving a man a light for his pipe on May-day was the successor of the older superstition against giving a light from the homestead fire. He had had some controversy with Professor Rhys with respect to the custom of offering rags at sacred wells. Professor Rhys was of opinion that the purpose was to transfer the disease from the sick person to whom the rags belonged to somebody else. His own view was that the rags were simply offerings to the spirit of the well. He had since come across a confirmation of his own view. An Irish devotee made his offering of rags in the following words :—"To St. Columbkin I offer this button, a bit o' the waistband o' my own breeches, an' a taste o' my wife's petticoat, in remimbrance o' us havin' made this holy station, an' may they rise up in glory to prove it for us in the last day." He believed there was in all these cases an original and a derivative form of the superstition, and it was the object of the society to trace out

which was which. When the student came upon the worship of natural objects and could suggest ethnological elements in folklore, he was in the presence of facts older than those of historic times. The explanation of these facts was to be sought—in some measure, at least —in the study of ancient institutions. Worship, superstition, custom were matters not so much of the individual as of the village or community. Thus, the observation of an English writer on the manorial tenant was more true than it had been commonly supposed to be : "His religion is a part of his copyhold." He had been charged with an exaggerated use of the phenomena of survival from pre-historic times in English institutions. But how else could be explained the custom which formerly prevailed in the borough of Alnwick, where the freemen were initiated by being dragged through a well on the town common ? Surely the folklore explanation was much more probable than that King John had instituted the ceremony because he was once ducked there himself. The study of folklore embraced all that was traditional in its origin—tales, legends, superstitions, usages, customs, and institutions. Every branch must be cultivated, and the contributions of all students in the several departments of their investigations would be welcomed.

PHILOLOGY.

406. **Jalandhar—Rural Divisions of the Day.—**

Tarka, about an hour, or rather less, before daybreak.
Sawera, daybreak.
Chháwela, about three hours after daybreak.
Dopahar, *Rotwela*, noon.
Landawela, about three hours before night : Muhammadans call this *zoharwela*.
Takálán, sunset, evening : called also *athon* and *níma shám* by Muhammadans.
Kháo piyo, about an hour after close of day : Muhammadans use the term *esháan* also.
Soniwela, two or three hours after nightfall.—*W. E Purser : Settlement Report, p.* 63.

[Can any one supply similar lists from other places ?—Ed.]

407. **Eastern Districts, N.-W. P.—A Rural Verse.—**

Ká pandit tú parhi gún marhu,
Pús amáwas ki sudh karhu,
Mangar áth, Budh hoi bárah,
Gurey sukey hoi atharah.
Bhánu nám chahnu disa doláwai,
Somey praja bahut sukh páwai,
So sani áya kankari baithe,
Mano kál puhumi paithé.

O ! Pandit, think of the new moon of Pús : do not kill yourself by studying so hard. If that new moon falls on Tuesday, no change takes place in the condition of the people. If it comes off on Wednesday, some change for the better takes place. If Thursdays and Fridays be the days on which it happens, the condition of the people is much improved. If it takes place on Sunday or Saturday, people are sure to suffer from misery and trouble. Simply Monday has greater beneficial effects.—*Krishna Prasada.*

408. **Jalandhar—Rural Proverb.—**

Hár anheri ashtami, badlon niklé chánd :
Dak kahé " Sun Bhaddali gadhé na kháwan án !"

If on the 8th day of the dark half of Har (Asarh) the moon comes out from behind the clouds :

Dak says :—" Listen Bhaddali, the asses wont eat the grain." There will be such an abundance of grain that even asses will have more than they can eat.

Dak is supposed to be a wise man of former days, and Bhaddali was his wife. Usually for them we have Bhát and Bhátni, the bard and female bard. In Rohtak Saídé and Badhir take their places. Saídé was a Pandit and Bhaddali a Chúhra, or sweeper woman, who waited on him. Dak is probably from Dakant, a name of a Bráhman sub-division.—*W. E. Purser : Settlement Report, App.* XXVIII.

[Is it not more probable that Dak is Daksha, the son of Brahma ? Bhaddali in the N.-W. P. is usually considered a male sage, and a volume of verses by him on the crops and weather is very popular Who were Saídé and Badhir ? Some investigation into the legends of these rural sages, on whom a vast amount of proverbial wisdom is fathered, would be very interesting.—Ed.]

NUMISMATICS.

409. Babu Sarat Chandra Das's promised detailed account of the coins of Tibet has not yet appeared.

Considerations of convenience have led me to lump together in a tenth class the coins of Southern and Western India.

Mr. Oliver has given in the *Journal* of the Asiatic Society of Bengal a very careful and elaborate description of numerous varieties of coins from Southern India, specimens of many of which are not included in the British Museum collection.

Dr. Hultzsch has discussed the very curious system of coin-nomenclature adopted by Tipú (Tippoo) Sultán, who used for the purpose the names of stars, Imáms, and saints.

In two catalogues Mr. Thurston, the Superintendent of the Madras Government Central Museum, has satisfactorily described the series of Mysore, Ceylon and Indo-Portuguese coins in that museum.*

The interest attaching to researches concerning the extensive commercial relations between India and the Roman Empire has induced me to bring together the few notices I could find in the publications of the last six years on the finds of Roman coins in India. Mr. Thurston devotes forty-six pages of his Catalogue, No. 2, to the subject, and gives a very interesting account of the finds in the South. He has supplemented this by an article in the *Numismatic Chronicle*. Dr. Hultzsch has pointed out that large quantities of Roman silver coins of Augustus and Tiberius are obtained at Karuvúr, the Κάρουρα of Ptolemy, formerly the capital of the Chera kings. Three coins of Antoninus Pius, with two of his wife Faustina, were found at Manikyálá, in the Panjáb, worked into the shape of an ornament. The subject of the occurrence of Roman coins in India would be worth working out in detail.

[* We may add that the *Indian Antiquary* for September, 1891, contains an article by Dr. Hultzsch on "The Coins of the Kings of Vijayanagar," illustrated with two autotype plates ; and that the *Journal* of the Anthropological Society of Bombay (vol. ii., No. 5) contains an article on "The Coins of the Nawábs of the Karnatik," by Mr. T. J. Symonds, with one lithograph plate.—Ed., Academy.]

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POPULAR RELIGION.

410. **Mirzapur—The Song of Ram Chandra.**—

Ráma gayen Rámghariyawá,
Sítá nikali gai gaudhuriyá.
Lachhman ji pherain bhaujáí !
Phirahu, phirahu, merí Sítá !
Bhaujiyá phirikai Ajudhyahin jáo !
Ham to khábai bana phal,
Bhaují tu marabu bhúkhiyá píyás !
Ham to saubai bara kí dariyá,
Tohará re unindawá hoé !

Ráma comes out at sunrise: Sítá comes at eve when the homeward cattle raise the dust cloud. Lachhman begs his sister-in-law to go back. "Go back! Go back my sister-in-law! Return to Ajudhya! We will have to eat the fruits of the jungle, but you will die of hunger and thirst. We will sleep under the banyan tree, but you will have no rest!—*W. Crooke.*

411. **Sayyad Salar Masand.**—As a supplement to Mr. Greeven's valuable notes on the worship of Ghází Miyán, it may be well to give a few notes, chiefly taken from an article in the *Calcutta Review* (*LVI, p.* 45, *sqq.*) on the hero. He was nephew of Mahmúd of Ghazni, and his invasion of Oudh is fixed to have occurred in 1032 *A. D.* His panegyrist says that the beauty of Yúsuf, the grace of Abraham, and the light of Muhammad shone on his brow. He incurred the enmity of Khwája Hasan Maimandi, Mahmúd's Wazír, and to conciliate the latter the Sultán informed Sayyad Sálár that he must submit to temporary ostracism. It was suggested that he should spend the period of his absence in the pleasures of the chase at Kábulíz, but he preferred to wage war against the unbeliever, Sehúr, Multán and Ajúdhan, a town in the Panjáb (Cunningham: *Ancient Geography, pp.* 214, 218). In Brigg's *Ferishta, Vol. I, p.* 479, it is said to be situated 24 miles from Lahore. The throne of Delhi next fell into his hands. After staying there six months he marched on Kanauj, and after a friendly meeting with the King of that country, continued his journey for ten days after crossing the Ganges, when he arrived at Satrakh. Professor Dowson (Elliot: *Historians, Vol. II, p.* 549) says on the authority of General Cunningham:—"Satrakh is probably Vesákh or Besákh, a name of Sahet or Ayodhya:" but Mr. Carnegy (*Notes on Races, p.* 25) and Sir A. C. Elliot (*Chronicles of Unao, p.* 84) place Satrakh in the Daryábád, now the Bárabanki district, where it

gives its name to a pargana. Masand took up his quarters at Satrakh, as it was the most flourishing of all the towns and cities of India: it lay in the centre of that country, and abounded in good hunting grounds, and moreover it was a sacred shrine of the Hindus.

(To be continued.)

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412. **Local Gods—Salhes — Tulasi Bir— Gor Baba—Masan.**—To the north of the Ganges and in Tirhút and Northern Bengal, Sales or Salhes is the most widely known local god. He is said to have been a Dusádh, who was killed in battle by Jawáhír Singh. His ghost is worshipped by Dusádhs and Nuniyas, who make offerings of kids and young pigs. To the south of the Ganges the most popular ghosts are Tulasi Bír and Barsi or Barchi Bír who were Bhuiya chiefs. A few miles to the south of Allahabad at Bhita, I first came across Gor Baba, who is also called Gor Goreya. His name is very common in Bundelkhand and Málwa, and in the Narbada Provinces. I have heard him called Ráza Bába Gor, and Ráoji Bába Gor, and also Gor Masán. It has been supposed that the name may have some reference to the Ghori Kings of Malwa; but as it is always pronounced Gor, it must either be referred to the Gors or Gonds of Gauda, or much more probably to the goristán or burial-ground, where the ghosts of the dead are especially numerous. The latter derivation seems the more probable as Masán, with which it is frequently coupled, is undoubtedly only a corruption of the Sanskrit smasána, or place where dead bodies are buried or burnt. At one large village I found that the shrine of Gor Bába was also called *Pret ká chabútra*, or the ghost's shrine, which shows that Pret and Gor are synonymous terms.—*Cunningham: Archæological Reports, Vol. XVII, p.* 145.

[*Primâ facie* the derivation of Gor Bába from the Persian *Gor* does not seem probable. It looks more as if it was a proper name, or it may mean "the pale-faced one" from *gora*, which is an epithet of Siva.—Ed.]

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413. **Benares—The Worship of the Panchon Pir.**—(Continued from para. 367.)

Aminá Satí, wife of Rájá Lorchand, became a convert to Ghází Miyán through the growing report of his miracles. One morning Ghází Miyán, athirst with hunting, halted at her doorstep, and entreated her handmaiden for a little water. "Show me a sign," cried the Princess, "whereby I may know, in good truth, that thou art Ghází Miyán." Straightway some milk, simmering over the oven, gushed boiling from the vessel. Then Aminá Satí seated Ghází Miyán in the Rájá's arm-chair, and feasted him from the Rájá's dishes. As he arose to depart the hero was moved by the trusting kindness of the Princess. "Hast thou a wish?" he asked: "name it, and it is granted." "Nay, good my lord," said the Princess, "my dearest wishes were fulfilled when my two children, Amat and Nímat, were granted me. This much only do I crave, that should I ever be beset by troubles, then wilt thou succour me?" "Beshrew me," laughed the hero, "modest soundeth thy petition; but will I see that it bindeth me for all time and at all places. Nevertheless, for my oath's sake, I must consent." Meanwhile a neighbour had been playing the eavesdropper. As Ghází Miyán departed, she advanced towards Aminá, saying:—"Methinks the wife of Lorchand were well content that her husband knew not that she feasted Turks from his dishes." "Five sweetmeats," cried Aminá scornfully, "and a pot of gold mohurs and rupees will I give thee to gag thy bitter tongue." Neither abuse nor entreaties availed to extort more hush-money from the Princess. Then the neighbour carried the tidings to Lorchand's mother Káminá, who was so devout that she bathed a hundred times daily in the Ganges. For this reason the tale-bearer added a falsehood, saying:—"These Turks rinsed their mouths under the tulsi and tethered their chargers under the chandan." Then Káminá, hearing these tidings of sacrilege, swore by the water of the Ganges that she would starve herself, even unto death, unless and until Aminá should depart from the palace. In the midst of this hubbub Rájá Lorchand entered and ordered supper. Káminá refused now to assist in preparing the repast of which Aminá had defiled the dishes by banquetting outcast Musalmáns. "Hang it," replied Rájá Lorchand, who, above all, wanted his supper; "the vessels are mine, not yours, Káminá. What, if they are defiled? I'll order round another set from the potter's." "Please yourself," said Káminá with steely composure, "to think that a son of mine should be a henpecked husband! Mark me, until that person leaves this palace I'll starve myself, if I die for it, and then I'll haunt you as a loathsome spectre." With these words she swept from the chamber. The miserable Rájá appealed to Aminá, saying:—"For goodness' sake, let her have her way. Anything for peace and quiet. Leave the house for a day or two. Just stop with a friend and then return." "Yes, I will go," replied Aminá bitterly, but never will I darken your threshold again!" Then gathering her two children to her bosom, and flinging her jewels on the pavement, she passed from the presence of her despised husband and entered upon that hopeless pilgrimage from which she was never to return. Káminá laughed in triumph at the casement, as, attired in a single garment, and leading her two children, Aminá wandered, listlessly scattering mustard seed by the roadside. At last they strayed, footsore and weary, into a wilderness

where there was no water; and, in an agony of thirst, Aminá invoked the assistance of Ghází Miyán. Straightway a fountain of water appeared with a banquet for the children; and, better than all, Ghází Miyán attended with words of comfort. Even his gentle reproof, however, would not induce Aminá to return to her husband, and at least he departed to his kingdom at Garhgáryan, baffled in the effort to effect a reunion of the family which he had scattered.—*R. Greeven.*

(To be continued.)

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414. **Kabir-ud-din Auliya—Legend of his Tomb.**—This tomb is at Begampur, three miles north of the Qutb Minár at Delhi. Outside the back wall of the building are triangular-shaped iron rings, fixed about two feet apart from the terrace of the battlement. These rings are sufficiently large to afford a good grasp for a man's hand and a good hold for a naked foot, and they were no doubt intended to allow workmen to reach the roof. The people, however, say that two thieves fixed these rings in the wall in a single night, intending to carry off the golden pinacle of the dome. Two other thieves remained below. Of the two who ascended, one died on the roof and the other became blind through the displeasure of the Saint. The two men below carried off the gold with which they are said to have built themselves tombs, but both the tombs fell down and nothing now remains of them.—*Cunningham: Archæological Reports, Vol. XX, p.* 148.

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415. **A Song of Human Sacrifice to a Village God in Mirzapur.**—

Dihawá Thákur bhaiyá saran tohár!
Toharí saranwá barna ek áyê,
Barná dihal balidán!
Rahasat áwai barná, bihasat jáê!

Lord of the village! my brother! I am under thy protection! I have brought a child for sacrifice to thee. See that the child comes rejoicing and returns smiling!—*W. Crooke.*

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416. **Shah Hamadan—The Saint—His Legend.**—"Having remained a day at Shupien we proceeded on our journey, and at a short distance, came to the ziárat of Sháh Hamadan, remarkable for a large flat stone which it contains, and which is an object of profound veneration to devout Musalmáns. It is said that when the Saint had arrived on the crest of Pír Panjál on his way to Kashmír, his horse was too much fatigued to proceed, and the Sháh was at a loss what to do. In this dilemma a piece of the rock volunteered to convey him to the plain, and this stone is the carriage which presented itself. Part of it, supposed to be the impression of his foot, has been completely polished by the contact of thousands of the hands and lips of the faithful."—*Moorcroft Travels, Vol. II, p.* 292.

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417. **Demon Shrines.**—The deified spirits are distinguished often by some term denoting the manner of their death. Thus Tárbír, the ghost of a man who was killed by falling from a *tár* (palm or toddy) tree: Bághat Bír, the ghost of a man who was killed by a tiger or leopard (*bágh*): Bijalíya Bír, the ghost of a man who was killed by lightning (*bíjali*): Nagya Bír, the ghost of a man who was killed by a snake (*nág*). I have met with the shrines of many other men who have died a sudden death, but there was no special name attached to them. Of these, one was the tomb of a Bráhman who had been killed by a cow, and the other was the tomb of a Musalmán elephant-driver (*mahâwat*), who, while cutting fodder for his elephant, fell from the tree and was killed. This last death happened only a few years ago, and I saw his widow make her offerings at the tomb. The third tomb was that of a Kashmírí lady, who was said to have fled from Delhi to Tánda, in Oudh, with only one leg, and died from exhaustion.—*Cunningham: Archæological Reports, Vol. XVII, p.* 142.

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418. **Khonds—Worship of the Village God.**—The village god is the guardian deity of every hamlet, the universal *genius loci.* He is the special object of domestic and familiar worship. The ruin and prosperity of villages are in his power. To him are vows made and recorded in sickness: and in most undertakings his aid and patronage are implored.—*Captain Macpherson's Report* quoted in *Calcutta Review, Vol. V, p.* 57.

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419. **The Song of the Cowherd Girl to Krishna.**—

Braja sé aisí pántí áí.
Chhátí men lagáí.
Koí na bánchí sunáí.
Braja aé kaisí pántí áí.

I got a letter from the land of Braj. I pressed it to my breast: none read it to me. What sort of letter have I got from Braj?—*W. Crooke.*

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420. **Khonds—Worship of the God of Rivers.**—As the fulness of streams and rivulets must depend on the copiousness of rain and fountains, though there is a god of rivers who is often addressed, he is not honoured with any peculiar rites.—*Captain Macpherson's Report* quoted in *Calcutta Review, p.* 57.

421. **Holy Places in Northern India.**—*Renuka, Sukara, Kási, Káli Kála, Bateswarah, Kálanjarah, Mahákála, Ukhala nava, Kírttuáh.*—Renuka (near Agra), Sukara (Soron), Kási (Benares), Káli Kála (Karra), Bateswara (two of this name) Kálanjarah, Mahákála (Ujjain), are the nine famous Ukhalas.—*Cunningham: Archæological Reports, Vol. XVII, p.* 88.

422. **Khonds—Fetishism.**—In some places a rude stone, smeared with turmeric, is worshipped under a name which signifies "Great Father God." In one village his symbol is enclosed within a small temple; in others, it is placed under a lofty forest tree, where tradition generally records that a rift once marked his passage into, or emergence from, the earth. To this imaginary being are due two yearly offerings of goats, fowls, milk, rice, *ghi*, incense, and occasionally buffaloes: one at seed time, the other at harvest.—*Captain Macpherson's Report* quoted in *Calcutta Review, Vol. V, p.* 57.

423. **Bengal—Human Sacrifice.**—Some time ago Tanukia Dhanuk and Munshi Halwai were convicted by the Sessions Judge of Bhagulpur of the murder of a lad of twelve. The boy was playing with his companions when the men enticed him away, saying they would teach him some mantras. They took him to a temple, made him kneel with his head on the sacrificial block on which goats are offered, and while he was repeating some gibberish dictated by the Munshi, the other man beheaded him with a sword. Medical evidence proved that the head was severed at one blow. The men then hacked off the boy's hands in order to steal the ornaments on his wrists, and buried the body, throwing the head into a ditch. They sold the ornaments in the bazaar. The crime was fully brought home to them, and they were sentenced to transportation for life. They then appealed to the High Court, and their appeal was dismissed, their lordships issuing a rule calling on them to show cause why sentence should not be enhanced. The rule was heard to-day. In Munshi's case the Court found extenuating circumstances: but Tanukia was sentenced to be hanged.

424. **Human Sacrifice on the banks of the River Bhagirathi.**—Human sacrifices were common at Santipur: even as late as 1832, a Hindú at Kálí Ghát, Calcutta, sent for a Muhammadan barber to shave him: he asked him afterwards to hold a goat, while he cut off its head as an offering to Kálí: the barber did so, but the Hindú cut off the barber's head, and offered it to Kálí. He was condemned by the Nizámat Adálat to be hanged. A few years ago, a number of Bráhmans assembled at Santipur for worship, and began to drink and carouse after it: one proposed a sacrifice to Kálí; they assented, but having nothing to sacrifice, one cried out "where is the goat?" on which another, more drunk than the rest, exclaimed:—"I will be the goat," and at once placed himself on his knees: one of the company then cut off his head with the sacrificial knife. When they woke next morning from their drunken fit and found what had occurred, they had the corpse taken to the ghát and cremated, pretending that it was a case of cholera.—*Calcutta Review, Vol. VI, p.* 416.

425. **Ancient Bricks worshipped.**—At Dhand there are no images in the temple, but simply only a lot of large ancient bricks set up on end in a row on a sort of low shelf against the inner back wall. There are also some more of these old bricks placed outside the doorway of the temple on either side as one enters. When I questioned the people concerning the origin of these bricks, they replied that they were made by gods (*devas*) in ancient times unknown. The largest measured 1 foot 4 inches in length by 10½ inches in breadth and 3½ inches in thickness.—*Archæological Reports, Vol. VI, p.* 160.

426. **Khonds—Worship of the God of Tanks.**—As the Khonds, for the purpose of irrigation, carefully collect the water of rills and brooks near their sources by means of rude, weak dams, there is a god of tanks to whom they assiduously sacrifice sheep and fowls under the nearest tree, praying him to preserve their embankments.—*Captain Macpherson's Report* quoted in *Calcutta Review, Vol. V, p.* 57.

427. **Wild Boar—A Sacred Animal.**—At Baghera a boar is a sacred animal, and the natives there say that if any man were to kill a wild boar in the neighbourhood, he would be sure to die immediately afterwards, while no such fatal result would follow if the same man killed a boar anywhere else.—*Archæological Reports, Vol. VI, p.* 137.

428. **Khonds—Worship of the Forest God—Sacred Groves.**—That timber may never be wanting, in case of accidents from fire or from enemies, a considerable grove, generally of *sál* (*shorea robusta*), is uniformly dedicated by every village to the forest god, whose favour is ever and anon sought by the sacrifice of birds, hogs and sheep, with the usual accompaniments of rice and an addled egg. The consecrated grove is religiously preserved—the young trees being occasionally pruned, but not a twig cut for use without the formal consent of the village and the formal propitiation of the god.—*Captain Macpherson's Report* quoted in *Calcutta Review, Vol. V, p.* 56.

SOCIOLOGY.

429. **The Test of the Sadhs.**—The Sádhs are an interesting people, whose head-quarters seem now to be at Farrukhabad. In that district, by the recent census, they number 3,714, of whom about half are in Farrukhabad city. Formerly there were a considerable number of these people in Delhi and Agra, but they have now mostly removed to Fatehgarh. Other places, where they seem numerous, are Bhartpur, Marwar, Mirzapur. Saluting, they raise their open hands, just in front of their shoulders — a very French-like action. Their god they call "Satnám," and hence they themselves are also called Satnámis.

TWELVE COMMANDMENTS OF THE SADHS.

1st.—Worship one God, Who is the Creator of all and has power to destroy. None is higher or loftier than He: and man should not, in wantonness, worship any stone, metal, wood or tree or other created thing. Rather, all honour and renown are due to Him. He is the only God and his the only Word. Whosoever fixes his thoughts on anything near him, errs and sins: and whoever sins, goes to hell.

2nd.—Preserve a modest and humble demeanour and fix not your heart on things of this world: and perfectly carry out the principles of your faith. Do not practice what is contrary to your faith, and this some Sadhus deny, saying the order is "First feed one's own people then others: feed no stranger."

3rd.—Never speak falsely, and curse not the earth, the water, the trees, nor the beasts: use your tongue only in praise of God, and never spoil any one of his land, wealth, or beasts. Steal not their goods. Be not critical of them nor of their possessions; and be content with what you have. Think not upon what is evil: and cast not your eye on what is shameless or unlawful, be it man or woman, nautch or pastime.

4th.—Think not on evil words, but employ yourselves in the praise and glory of God: and amuse not yourselves with stories, nor fables, nor singing, nor music, but only with hymns.

5th.—Do not greedily desire anything, whether wealth or beauty: and take not what belongs to another. God is the giver of all; and as you put your trust in Him, so will you receive.

6th.—When you are asked—"Who are you?" say, "I am a Sadh." Make no mention of caste, and enter not into controversy. Rely firmly on the strength of your religion; rest not your pride and hopes on man.

7th.—Wear white clothes, use not antimony, nor belladonna, nor henna. Wear not caste-marks, either on the body or forehead. Put on no chaplet, nor Bráhmanical thread, nor jewels.

8th.—Eat vegetables, not flesh, nor certain kinds of fish. Eat no pán. Snuff not up sweet perfumes, smoke not, and make no use of opium. Lift not up your hand and bow not your head before any idol or man.

9th.—Slay not: tyrannize over no one: give no evidence on oath: take nothing by force.

10th.—Let each man have one wife, and each wife have one husband. A married man should not eat the leavings of his wife; but a wife should eat what is saved from her husband's food as is cutomary: and the wife should obey her husband.

11th.—Assume not the guise of faqírs and ask not for alms: take no presents: fear not magic. Before you trust in anything, test it well. The assembly of good men is your place of pilgrimage. Recognize good people before they salaam to you.

12th.—The Sadh should observe no particular days. Pay no attention to the intercalary months ("*launds*") nor the months. Do not look upon as your own the voice of any bird or beast. Seek only the will of God, and be content therewith.

In spite of the injunction to say when asked who they are:—"I am a Sadh:" there was a marked tendency in the recent census operations to put down the Sadhs as Hindús. Also the order to wear plain clothes is more honored in the breach than in the observance, the wealthy Sadhs of Farrukhabad being very gorgeous in their attire.

A story is told (perhaps by their enemies), but denied by the Sadhs themselves, that in Nawabi times their funeral ceremony consisted in tying the corpse in a standing position to a tree with its face to the wind and leaving it so. This used to take place north of the city of Farrukhabad. It is said that the practice was interdicted in consequence of the remonstrances of the English officers at the Fatehgarh cantonment. The whole story is probably a Bráhman invention.—*C. D. Steel.*

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430. **Sirsa—Trial by Ordeal.**—An interesting account of trial by ordeal was given me at Rori, and I was assured by the Sikh Játs there that it used to be practised quite recently in doubtful cases while Rori was under the rule of the Rája of Nabha. In the ordeal by water the parties were made to dive into a deep pool, and the man who came first to the surface was held to be the liar. In more serious cases recourse was had to the ordeal by fire. A *pipal* leaf was placed in the hands of each of the parties, and both were made to grasp a red hot ploughshare, the first man who let go was declared false and judgment was given against him.—*J. Wilson; Settlement Report, p.* 145.

431. **The caste of the Kingirias.**—So called from kingiri — the instrument they play upon while reciting their songs. It is a sort of stringed instrument, the half of a cocoanut shell covered with thin leather on the broader side, with the other side open to the size of a rupee forming the back of the string which is bound with thread at the other end to the stem made of a piece of bamboo. It is played by a bow made of buffaloe horn and spanned with a thick string of horse hair. To the bow are attached several brass bells, which add their jingle to the sound of the instrument. During a performance it is accompanied by one or more tumbaks, which are shaped like huge bottles. They are made of mango wood with the bottom or the base covered with thin leather and the other side (at the end of the neck) open. The people are also called Pauwariyas from paur, the threshold. They are never admitted inside a house, and always give their performance at the threshold, where they receive their guerdon also. Their songs are called sohurs. A sample is annexed. One recites a line to the music of one kingiri and two tumbaks, and the others take up the same and repeat it in chorus. They are Muhammadans by religion, and call themselves "Shaikhs," which include all miscellaneous classes of Muhammadans who do not belong distinctly to any of the four recognized classes, *viz.*, Shaikh, Syad, Moghal, Pathan. They are as much "Shaikhs" as the Jolahas or weavers, although there is no affinity between them. They read their prayers and keep fast according to Muhammadan tenets, and do not worship any *Hindú* gods or Muhammadan Pír. Their progenitor was one Baba Abbas, a religious mendicant of the Muhammadan persuasion, who lived probably about 300 years ago, but has now fallen into disrepute because of the poverty of his descendants. He does not get an offering on any occasion. Of their origin nothing is known, nor are they able to state anything. But from the facts that not long ago their ancestors worshipped Bhawani and other Hindú gods, and that they still retain some Hindú customs, as will hereafter appear, it is very likely that the class started with Muhammadan converts from Hindús of various mendicant classes under the auspices of the aforesaid Baba Abbas. There are four or five families at Gopiganj, two at Koneh, and from two to ten families in almost every large village in Bhadohi, *viz.*, Suriyawan, Piaropur, Sundarpur. The largest colony is at Piaropur, where there are about ten families. Their sole profession is to attend at the birth or marriage of a male amongst their clients or *jijmáns*, and give a performance, for which they are paid from two copper-pieces to a rupee. Generally they get old clothes and three or four sers of grain also. The neighbours of a *jijmán* also give old clothes and grain. They arrange among themselves to go to a *jijmán's* in numbers of two or three, but it rests solely with the *birtdar* to go alone or in large company. The birtdar gives his companions a share of grain and old clothes, but retains the cash all to himself. Such as do not possess any *jijmáni* or *birt* go about begging, and do not follow any profession.—*Daya Shankar.*

(To be continued).

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432. **Sirsa—Marriage Customs of Hindus.**—Among the Sikh Játs and other Hindú tribes the customs at marriage are very much the same as among the Bágrí Játs (see para. 397). Among the Sikhs when the bridegroom first goes to the bride's house, he strikes with a sword or hatchet (*takwa*) the *tatti*, which consists of four earthen jars (*thuti*) pierced and tied together and hung up by a string in the bride's court-yard. Among the Khumárs, when the wedding procession is about to start from the bride's house, the bridegroom's sister seizes the rein of his camel, and will not let him him go till she has been appeased with the gift of a rupee. At the wedding ceremony some moist henna is placed in the girl's right hand which is clasped by the boy's right hand, and the girl leads the boy round the fire three times, and then he leads her round once.—*J. Wilson : Settlement Report, p.* 167.

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433. **Pundir Rajputs—Their Legend.**—The Pundírs are Súrajbansi or Sun-born. Their eponymous hero is Pulastya, the sage of Kedáru, whence the name Pulast, their family *gotra.* This famous Rishi—properly speaking, one of the ten primeval beings who sprang from Brahma's body at the creation—appears in the local genealogies as the son of Sráddhadeva. The Pulast pedigree, between which and one collected by Mr. J. Prinsep from various lists (*Essays on Indian Antiquities. Edited by E. Thomas, Vol. II, p.* 232) is far too long to reproduce *in extenso.* It will be sufficient to note the most striking points in it. We first find the Pulasts, according to their own account, located in Lower Bengal, under the leadership of Rohtás or Rohitáswa, the supposed founder of Rohtásgarh, twenty-third in descent from Maríchi, twentieth in descent from Sráddhadeva. Twenty-fifth in descent from him comes the illustrious Ráma Chandra, whose second son, Kusá, was the progenitor of the true Pundírs. Indeed, he is generally admitted to have been the first who bore this soubriquet. Opinions differ about its origin. Some say his father and mother went to Kulkshetra (Thanesar) to make an offering to the *manes* of his father Dasarathá, and Sítá sat down by the edge of the sacred pool to wait for her husband while he went to purchase the ingredients necessary for preparing a votive cake (flour, rice, etc.), but he stayed away at the bázár so long that she got tired, and determined

to do the business herself. So she kneaded a ball of clay (*pinda*) into the semblance of the real thing and threw it into the water. The old man's spirit was thus appeased, and a shadowy hand rising from the depths of the pool, grasped the gift as it fell. Kusá, being born shortly after, was nick-named *Pindír*, which was corrupted into *Pundír.—Calcutta Review, Vol. LXIV, p.* 71.

(To be continued).

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434. **Kangra—Succession of the youngest Son.**—Among the Kanets the custom was that the separate holdings (*vand*) were indivisible. If a man died possessed of one holding only it went to the youngest son: if he held two, the other went to the next youngest. How this custom arose is explained in this way. In the first place, the holdings were allotments only capable of properly maintaining one family: in the second place, the eldest son used to be away in his father's lifetime, doing feudal service (*chakri*) of some kind to the Rájá, and could generally manage to get a grant of land elsewhere, while the younger son stayed at home with his father and succeeded him. The custom has regularly been in force, but opinions differ as to whether it could be enforced by our court in cases of dispute in future. *—Settlement Report, p.* 101.

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435. **Muhammadan Artizans.**—I believe it will be found that all Muhammadan artizans have still the remnants of what must at one time have been strong trade-unions for each guild, with patron saints and something very similar to masonic observances. I discovered some time ago and published in the *Pioneer* a notice of the union among bhisties (water-carriers) who have for their patron saint Khwájá Khizr. All saints are believed to have duties apportioned off to them in Heaven, and Khwájá Khizr is in charge of all the waters. I have since come to know that masons and all handicraftsmen have similar observances. My old mason tells me that those of his guild propitiate *Hazrat Ibráhim* whom they recognize as the first architect, owing to his having been entrusted by the Almighty with the erection of the Qábá. He states that they still have initiatory ceremonies, and once had a secret language of their own with peculiar names for the implements of their profession. Certain geometrical patterns are also taught at initiation, and rhymes and sayings descriptive of the symmetry of pillars and the proportions of buildings. The lore is most extensive as they recognize several schools of architecture. They swear on the hammer, and consider the plumb the chief instrument. Tailors, I am told, have for their saint Hazrat Ishmáil, whose duty it is in Heaven to sew the robes which must be put on by the souls that enter Paradise. It would be most interesting to know of the patron saints and observances of the other guilds,—weavers, cotton-beaters, dyers, bangle-makers, hucksters, barbers, carpenters, smiths, &c.,—butchers, by the way, say that owing to the sacrifice of a goat made by Abraham, when about to offer up his son Isákh, they are also followers of Hazrat Ibráhím.—*W. Cockburn.*

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436. **Karnal—The Custom of Neota.**—There is a curious custom called *neota*, by which all the branches of a family contribute towards the expenses of a marriage in any of its component households. If *A* and *B* are relations, and *A* first marries his daughter, *B* will contribute, say Rs. 10. If *B* then marries his daughter, *A* must contribute more than this, say Rs. 12. At further marriages, so long as the *neota* consists between them, the contribution will always be Rs. 10, so that *B* will always owe *A* Rs. 2: but if either wishes to put an end to the *neota* he will contribute, if *A*, only Rs. 8; if *B*, Rs. 12. This clears the account, and *ipso facto* closes the *neota*. The *neota* is always headed by the *bhátí* or mother's brother, but his contribution is a free gift, and does not enter into the account which is confined to the relations of the male line. These contribute even when the relationship is very distant indeed. This is the real *neota*: and is only called into play on the occasion of the marriage of a daughter or son of the house. But in a somewhat similar manner, when the *bhát* is to be provided by the mother's father, he sends a little coarse sugar to each *neotára*, or person between whom and himself *neota* exists, and they make small contributions, generally Re. 1 each, so, too, when the boy's father gives coarse sugar to his relations at his son's betrothal, they each return him Re. 1. The Rajputs call the custom *bel* instead of *neota* and take it, in the case of the *bhát*, only from descendants of a common great grandfather.—*Settlement Report, p.* 135.

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437. **Field names.** — The question of field names has as yet attracted little attention here; but in England it has been worked out with very interesting results by Mr. Gomme and others. I give here the results of some enquiries in Mirzapur.

Some fields are named from their position:—*gadhwa* = a low field with high land all round: *konsa* = a field in a corner: *chamrauti* = near the dwelling of chamárs: *kathíya* = near the market place: *nadigeha* = on the river bank: *dihua* = on an old village site: *talaiyawa* = near the marsh: *bodariha*, *bodarahwa* = near the irrigation water-lift: *dádar* = land on a slope: *chaukipar* = near the outpost: *pokhrípar* = near the pond: *nálipar* = near the water-channel: *nawanárapar* = near the new well:

pahrawala = near the fishing embankment: *bahra* = the place where water flows away rapidly: *gujariya* = near the village pathway: *ramnakhát* = the flat piece of reserved pasture: *marghatiya* = near the cremation ground: *jugíahwa* = near the place where the jogí used to live: *bandhua* = close to the embankment.—*W. Crooke: Mirzapur.*

(To be continued)

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438. **Kangra — Widow Marriage.** — Very little outward ceremony is used in the case of a *jhinjaréra* or widow marriage. It is doubtful whether concubinage, accompanied by the putting off of the outward signs of the widowed state (that is, resuming the nose-ring), is not sufficient to make a valid connection; but the husband generallly celebrates the event by a feast, and there is a tendency to consider this a necessary formality. The Gaddis say that among them if a widow has been, as they understand it, lawfully obtained from her guardians in consideration of value given, then she is reckoned a wife, whether any ceremony be performed or not. The feeling among the Kanets is the same. *Pichhlág* or sons begotten by a first husband who accompany their mother to the second husband's house or are born therein, are not entitled to a share. But the Gaddis and Kanets appear to hold that if a man takes a widow to wife who is at the time *enciente* the child born will be reckoned his child and not a *pichhlág.—Settlement Report, p.* 102.

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439. **Madras—Ceremonies of the Todas of the Nilgiri Hills.**—On Sunday, January 24th, occurred one of those weird and extraordinary festivals peculiar to the small, interesting and fast-disappearing race known as the Todas of the Nilgiris. But little interest would appear to be felt by the European community in their proceedings, to judge by the almost purely native character of the gaily-coloured crowd collected on a plateau of one of the breezy slopes of the downs, some ten miles north-west of Ootacamund, to celebrate what the Todas themselves describe as a "dry funeral," *i. e.*, a kind of grand commemoration festival in honour of all the deceased Todas (male) of the preceding year, in contradistinction to the "green funeral," which takes place immediately after the death of each individual man. However, a dozen Europeans, more or less, were present. Convincing proof of the life-preserving properties of an open-air nomadic existence lies in the fact that the deceased members of the tribe, whose death was commemorated on this occasion by this great funeral, amounted to only six. An exhilarating ride in the pure frosty morning air brought us to within some hundred yards of the "Kedmanai" or Funeral House, and here we placed ourselves under the guidance of a venerable and friendly Toda, evidently like ourselves, on funeral festivity bent. Such a splendid specimen of vigorous old age I have rarely seen, and he might have passed very well for the patriarch Abraham. As this "venerable signior" appeared round the corner of a hillock, up started a bevy of pretty, bright-eyed girls, Toda maidens, in all the bravery of brand new cloths fresh from Coimbatore, and silver anklets, armlets and necklaces, their glossy and abundant locks, "black as any raven's wing," symmetrically parted down the middle, and falling in innumerable curls on either side of their smooth young cheeks, in tint no darker than those of many a peasant-woman of Southern Italy. With a shy smile the youngest of the group advanced, and kneeling, bent her head before the ancient tribesman, who lightly placed his foot thereon in sign of salutation, and then touched with his hand the forehead of each of the elder girls. Proceeding, we came upon two merry-go-rounds, evidently a popular form of entertainment, to judge by the crowd assembled round them. Numerous small shop-people from Ootacamund had set up stalls, whereon were displayed every variety of articles, ranging fron cocoanuts to Coates' cotton, jack-fruit to ginger-beer, and the crowd itself was quite as varied. Stalwart Todas, and puny, uncouth Kurumbas; natives with "Boy" and "Butler" distinctly written on their somewhat condescending countenances; prosperous, honest-looking Badagas, and wild, weird-looking Kotas; and conspicuous among the motley crowd, the ubiquitous Thomas Atkins, on this occasion in the form of a smart Horse Artilleryman. When we arrived, some forty or fifty Todas were slowly revolving in a large circle, linked arm-in-arm, hoarsely ejaculating "Hoh! Hoh!" and propelling themselves along by a curious crab-like movement. As a man got tired he dropped out of the circle, and others joined in. The costume of the dancers was by no means confined to the usual blanket-like cloth, though we were assured they were all *boná fide* Todas. Four young men in particular, who danced side by side indefatigably, while Todas came and Todas went, were resplendent and picturesque in purple, scarlet and gold turbans, gold necklets and anklets, and bright coloured cloths and *putkulis* or waist-cloths. Gazing at these wild hillmen, mysterious relics of some bygone age, solemnly revolving in their doubtless pre-historical dance, one was forcibly struck by its curious resembiance to the performances of the Howling Dervishes, familiar to all visitors to the Nile-washed City. Here was the selfsame swaying movement, accompanied by a monotonous cry, Hoh! Hoh! replacing the better known ejaculation of Allah! Allah! Wide is the train of thought opened out by these and such like strange resemblances.

(To be continued).

FOLKLORE.

440. **How the Needle succeeded in killing the Tiger—A Folktale told by Ram Tahal, Kahar, a Cultivator of Mirzapur.**—Once upon a time a needle set out to kill a tiger. On the road he met first a bludgeon, then a scorpion, then an insect which eats the mango-fruit, and then a piece of cowdung, all of which the needle took with him. All five came to the house of the tiger, and the needle stood up straight on the threshold, the scorpion got into the tiger's oil jar, the insect into the fire-place and the piece of cowdung spread itself on the doorstep. When the tiger came back from the jungle the needle ran into his foot as he was going in: he then put his paw into the oil jar to get some oil to rub on the wound and he was stung by the scorpion: enraged with the pain he ran to the fire-place to light a lamp to see what had happened to him, when the insect got into his eye and blinded him. "Misfortunes never come singly," said the tiger, and he rushed out: but he trod on the cowdung, slipped and broke his back, and this was the end of him.

441. **Burial-ground Ghosts.**—In Rohilkhand and the western districts of Oudh, one often hears of the "*Shahába.*" In burial-grounds, specially where the bodies of those slain in battle are buried, it is alleged that phantom armies appear in the night. Tents are pitched, horses tethered, and nautches held at which the deceased heroes and jinns attend. One occasionally hears of an ordinary mortal who, attracted by the lights, went and witnessed such a spectacle, the sequel in such cases being that the unwary person had to pay for his temerity with death or loss of reason.—*Jwala Prasada.*

442. **The Legend of Hemavati.**—Hemávatí was daughter of Hemráj, the Bráhman priest of the Gahirwár Rája of Benares. She was very beautiful. One day she went to bathe in the queen's tank, and Chandrama, the Moon God, embraced her. She cursed him, but he promised that her son would be lord of the earth, and from him would spring a thousand branches. She enquired:—"How shall my dishonour be effaced when I am without a husband?" "Fear not," he replied:—"Your son will be born on the banks of the Karnávati river. Then take him to Khajuráya and offer him as a gift and perform a sacrifice. In Mahoba he will reign and become a great king. He will possess the Philosopher's stone and turn iron into gold. On the hill of Kalanjár he will build a fort. When your son is born you must perform a Bhánda Jag to wipe away your disgrace, and then leave Benares to live at Kalanjár." Her son was born, Chandrama formed a great festival, and Vrihaspati wrote his horoscope. He was called Chundra Varmma. At 16 years of age he killed a tiger, when Chandrama gave him the Philosopher's stone and taught him polity. Then he did sacrifice to remove his mother's sin and built eighty-five temples when the disgrace of Hemávatí was washed away.—*Cunningham: Archæological Reports, Vol. XXI, p.* 79.

443. **The Death of Banu Begam, Mumtaz-i-Mahal, the Lady of the Taj at Agra—Infant crying in the womb.**—Just previous to the birth of her daughter Dahrari Begam (the adorner-of-the-world queen), the infant cried while yet in the womb. The mother despaired of life, and at once summoned Sháh Jahán, and said:—"It is a fact well known that when an infant cries in the womb the mother never survives."—*W. Crooke.*

[Does this idea generally prevail?—Ed.]

444. **Sneezing—Omens from.**—In both Europe and Asia, not only among Aryan but also among Semetic peoples, some form of blessing is a custom of very general prevalence. Among some people it is the sneezer who is blessed by the bystanders: among others he blesses himself, and among Muhammadans he blesses God. [According to the Muhammadan religion it is a sacred duty to reply to a sneeze (*'utás*). For example, if a person sneeze and say immediately after "God be praised" (*alhamdul Alláh*) it is incumbent upon at least one of the party to exclaim "God have mercy on you" (*yarhamauk Alláh*)—Hughes's *Dictionary of Islám*, sv.] In Italy, for instance, it is common to greet the sneezer with the salutation "may you have children," or "may God preserve you." In Hindi the blessing takes the form of *Sada Jiyo:* "may you live for ever;" and the Jews of Arabia use precisely the same salutation. But another and a totally different significance has been attached to this act in very different places and at very different times. Among the Arabs, for instance, "if while any one is making an assertion regarding which there is any room for doubt, another sneezes, the speaker appeals to the omen as a confirmation of what he was saying." Now this notion seems to have prevailed among the Greeks of the time of Xenophon as appears from the well-known passage in the Anabasis (III, 2). Among the Hindús, sneezing, when it occurs behind one, is considered so unfavourable an omen that they will at once leave off any work they may have commenced: and this notion may be shown to have prevailed among the ancients by a quotation from St. Augustine. The attempts that have been made to explain these customs are as various as the customs themselves. The Muham-

madan, for instance, accounts for his *alhamdul Allah* by a reference to the tradition that when the breath of life was inspired into the nostrils of Adam he sneezed and immediately uttered these words; while the custom of blessing the sneezer has been in Europe traced to the occurrence in the middle ages of some fatal epidemic, one of the symptoms of which was sneezing. The first is no explanation at all: the second evidently ignores the extreme antiquity of the custom.—*Calcutta Review*, *Vol. II*, p. 109.

[Dr. Tylor: *Primitive Culture*, *Vol. I*, *p.* 97, *sqq.*, shows that it is connected with "the ancient and savage doctrine of pervading and invading spirits, considered as good or evil."—ED.]

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445. **How the Ahir got the better of the Demon and acquired a Wife—A folktale recorded by E. David, a Native Christian of Mirzapur, from the life of an old Muhammadan Cookwoman.** — There was once an Ahír who was a great fool. One day he was ploughing his field when somebody told him that his wife had given birth to a son. He was so pleased that he gave his informant one of his pair of oxen, and going to his mother, told her that his wife had a son. She said:—"My son, how can this be when you are not married yet?" But he insisted that it was so, and that his informant would not have told him a lie. So he took some money with him and went in search of the man and said:—"Brother can you tell me where my father-in-law lives?" The man said:—"When you go out of the city you will see a well. The first woman that comes there dressed in yellow clothes is your wife. You have only to ask her where she lives." The Ahír was delighted, and buying a lot of presents in the bázár, went and sat by the well. Finally a woman came up, and she by chance had yellow clothes, and it so chanced that a boy had been born to her lately. The Ahír followed her with the things, and said he had brought them for the baby. She thought they must have been sent from some relation's house, so she gave him tobacco to smoke. As he was smoking the woman's husband came in and was surprised to find a stranger there. But when he went inside and saw the presents he was still more incensed from jealousy and began to thrash his wife. When the Ahír heard her cries he was greatly enraged at any one beating his wife, so he went in and beat the woman's husband soundly and turned him out. Next day he went to the landlord of the village and said:—"Give me a little land and I will cultivate it." The landlord said he had no land to spare except a field which would grow a hundred maunds of rice. "This field, said he, is empty, but in the middle of it is a *pípal* tree in which a demon (*deo*) resides; he won't let any one sow it. If you care for it you may have it." He agreed to take the field, and taking an axe with him began to cut away at the tree. When the demon saw what he was about, he roared at the Ahír and warned him to let the tree alone, but the Ahír said:—"Keep quiet, or I will give you a cut with my axe." Then the demon became afraid and said:—"Well! if you spare this tree you may ask what you please." The Ahír replied:—"I was going to sow rice here and I should have got a hundred maunds of grain: I don't mind letting the tree alone for a hundred maunds of grain." This the demon agreed to give. Next day the demon's nephew (his sister's son, *bhánja*) came to pay him a visit: and the demon told him what had happened. He replied:—"Uncle! if you only give me the order I will go and kill the Ahír." He replied:—"It would be a good job." So his nephew started to kill the Ahír. The Ahír was sleeping at a well in front of his house. When the young demon saw him he got in a panic and hid in the water-tank beside the well. When the Ahír woke he put his foot by chance on the demon's head who shouted out *Bâpré! Bâpré!* (O father, father). The Ahír asked:—"Who are you." He replied:—"My uncle, the demon, merely sent me to ask whether you will have your hundred maunds in husked or unhusked rice." The Ahír replied:—"Well! I suppose I may as well have it husked." When he came back he told his uncle what a fright he had got. "All right!" said he, "it is true I only promised to give paddy, but I suppose I must give cleaned rice." So the Ahír got the best of the demon, received his tribute of rice regularly, and lived happily with the woman ever after.

The Ahír is usually the type of the village boor. In this case he gets the best of the demon, who is also generally a fool.—ED.]

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446. **The Legend of the Dhorawat Tank.**—The Ráni had no children; she was induced to make a pilgrimage to the Ganges and bore a son: the minister's wife, who was also childless, had a son. The Rája's son killed his sister's son, but after the battle he could not release the dagger from his hand. One day a thirsty calf came towards him, to which he presented a *lota* full of water, and as the calf drank it up eagerly, the dagger released itself from his hand. Then the Rája determined to make a tank, and it was to be the circuit made by his horse when let loose. The minister turned its head to the south, where it was soon brought to a standstill by the Kunwa Hill. Next day the Rája dug five baskets of earth, and each of his followers did the same except one Rajput, who sat with a sword in his hand. When interrogated, he said he was used only to carry arms and letters. On this the Rája gave him a letter to Bhikham, King of Ceylon, and ordered him to bring back a monolith (*lát*) to place in the centre of the lake. Bhikham accordingly gave up the pillar to the soldier, but

as the latter was bringing it, the cock crew and he was obliged to drop it, where it is now six miles from the lake.—*Cunningham: Archæological Reports, Vol. XVI, p.* 41.

[The horse incident in regard to tanks is very common, and other illustrations will be given. These ghostly messengers, like Hamlet's ghost, can never stand the dawn.—ED.]

447. **Bombay—Expulsion of a Devil.**—The following evidence was recently before the High Court, Bombay, in a poisoning case:—Lala Sundar, the chief witness, in describing the circumstances of the case, said:—I have been ill for two years. About two months ago I came to the market and met the accused. I did not know him before. He said he would cure me. He stayed that night in my house. Next day he told me that I was possessed by a devil, and that he would drive him out. He said, six or seven rupees would be necessary. I asked Dhulia and two others to come and drive away the devil, as they were my neighbours. Accused said nothing. I paid these men Rs. 5. The three neighbours came. I was made to sit with my head covered, and a burning torch was turned round my head. The accused was there. They beat tom-toms and at last I began to shake. The devil said through my mouth:—"I want 2½ seers of flour and 2½ seers of rice." My wife gave the rice and flour to the accused, who was inside the house. He brought the rice and flour out from the house cooked. The food was waved round my head. Amtha, Rama and others went with the food to the river and ate it there. When they came home I saw them swollen and unconscious; and they were then taken to hospital. Accused was five days in my house. He did nothing. The bag produced, in which were found *dhatura* seeds, is the accused's. He said:—"Why do you send for others? I can drive the devil out." No one but the accused took part in the cooking. The accused was afterwards arrested.

Wahali, wife of Lala Sundar, said among other things:—The accused came to my house and stayed six days. He said:—"My husband had a devil." He said:—"Let them beat a tom-tom," and they did so. My husband sent for Dhulia and other neighbours to drive the devil away. The devil asked for 2½ seers of rice and 2½ seers of flour. I gave the flour and rice to the accused with some molasses. I pounded the rice at that time, and ground the wheat after the devil asked for it. I was outside and accused was inside. I was not to cook it, as it was the food of demons. I could see the accused cook the stuff. He put the food into the pots and threw something into both the pots. I did not eat anything, nor did my husband. The other people took the food and went to the river.

The medical evidence showed that the five persons, who went to the river and ate the food, were all suffering from *dhatura* poisoning. One of them, Malia Lala, died soon after admission.

448. **Hindu Superstition.**—It is looked upon as unlucky to sit with one foot placed on the other. What is the origin of this?—*Kanwar Jwala Prasad.*

449. **Faizabad — Akbar and the Bridge Builder.**—Nawáb Khán Khána, the Prime Minister, sent his favourite slave Fahím to Nepál to purchase elephants. When the latter arrived at Jaunpur, he was so struck with the place that he determined to perpetuate his name in connection therewith by building a bridge. He was told by the builders that he alone could bridge the Gumti, who could pave the foundations with gold. Nothing daunted: Fahím deliberately flung some bags of money into the stream. The builders stayed his hand, and at once acknowledged that he was the man for the situation, and the work was commenced. When funds failed, Fahím addressed the Wazír and procured more, and when the bridge was completed, he wrote and said he had returned as far as Jaunpur, but he could proceed no further until the Emperor came in person to ensure arrangements for the convoy of the elephants to Akbarábád. Akbar came and saw for himself the great work which his slave had constructed, and forgave the deception which had been practised upon him.—*Settlement Report, p.* 172.

450. **The Story of Murdan Khan and the Daughter of the Jinn, told by Fateh, a weaver of Mirzapur.**—There was once the son of a soldier who fell into poverty and said to his mother:—"If I had Rs. 50 I would go somewhere in search of service." His mother gave him the money out of her savings. When he had gone some distance he saw a corpse lying near the road and a grave ready dug. A large crowd was there, and one man would not allow the corpse to be buried. The people remonstrated, but he would not mind. The Sepáhi enquired why he would not allow the corpse to be buried. He was told that the dead man owed Rs. 50, and that his creditor would not allow him to be buried till he was repaid. No one present could afford to repay the debt. Finally the Sipáhi paid the debt with all the money he had and buried the corpse. Then he returned home. His mother asked him how he came to return so soon. He replied that with this Rs. 50 he had purchased property worth many lakhs, and had now no money to pay for its carriage. He told his mother that he needed Rs. 50 more for this

purpose. She gave it to him and said she had no more. The Sipáhi again started with the money. When he reached the spot where he had buried the corpse, he met a Sipáhi armed with sword and shield. They spoke to each other. The second Sipáhi asked the other where he was going. He replied that he was a Sipáhi and had left home with Rs. 50, and had got a corpse buried in that very spot by paying its debts: and had got Rs. 50 more with which he was going in search of employment. Then the second Sipáhi told him that his name was Murdan Khán, and that he also was in search of service, and that he had also Rs. 50. So they joined and went off together. When they came to a certain city, what did they see but that a river ran in the midst of it, dividing the city into two equal parts. But no one could cross from one bank to the other. They asked why this was so, and the inhabitants told them that in former times people used to cross freely, but no one had crossed for the last fifty years. If any boat put out it was sunk in the river. Then Murdan Khán proposed to his friend that if they could buy goods on this side which were not procurable on the other and take them across the profits would be great. The other agreed, but said it was impossible to convey the goods across. Murdan Khán said he would devise some plan. So they purchased goods worth Rs. 75 and tried to hire a boat, but no boatman would accept the job. Finally Murdan Khán said he would manage the boat himself, so the boatman lent him an old boat. Murdan Khán loaded the boat and the news spread in the city. All the people turned out to see the spectacle. Then Murdan Khán let his boat loose and sat on the bulwarks with his sword drawn. His friend said:—"What use is a sword on the river?" Murdan Khán told him to watch what would happen. When the boat reached half way across, a hand appeared out of the river and caught the boat and tried to drag it under water. Murdan Khán struck at it with his sword and part of the hand fell into the boat. Then the boat got across. Then his friend asked Murdan Khán:—"What is the meaning of this?" Murdan Khán replied:—"This was the hand of a daughter of the Jinn. She had made a vow to marry a man, so she got hold of a man to her liking. By him she bore a daughter. She also wishes to marry a man. For this reason she drags down boats that she may find some one on board to her liking." His friend, astonished, asked:—"How did you learn this?" Murdan Khán replied that he was skilled in the science by which secrets become disclosed. I saw a bracelet (*kangan*), a thumb-ring (*arsi*), and two or three rings which fairies wear on the hand, when it fell into the boat." When this bracelet was shown to the jewellers they declared it was worth the revenue of a kingdom: so they asked him whence he had stolen it. Then the jeweller informed the city kotwál. He arrested the two Sipáhis and brought them before the King. He interrogated them about the bracelet. Then Murdan Khán explained how he had cut off the hand of the daughter of the Jinn and acquired the bracelet. He added that he had also a thumb-ring and two finger-rings which he got in the same way. The King was greatly pleased, and presented him with a *khilat* of immense value. Then Murdan Khán offered the fairy jewellery to the King. He presented it to his Queen. She gave it to her daughter. The Princess said:—"What is the use of a single set? I want the pair." The King called all the jewellers and tried to get the pair of these jewels made, but no one could make them. So he sent for Murdan Khán and said:—"If you can get the pair of these jewels you may have my daughter to wife. Murdan Khán said:—"I cannot marry just now, but I am anxious to get my brother, who is with me, married. If you agree to my proposal I will do my best." The King agreed. Then Murdan Khán dived into the river and reached the palace of the Jinn. There he announced himself to be a physician. The Jinn's daughter, who was in great pain from the loss of her hand, sent for him at once and said she would give him anything he pleased if he would cure her. Murdan Khán had the severed hand with him. He told the Jinn's daughter to shut her eyes and he could cure her at once. So she shut her eyes. Then Murdan Khán fixed the severed hand to the stump, and it became as it was before. All the Jinns were astonished at his skill. They offered him all sorts of presents. He said he wanted only the pair of the bracelet. So she gave it to him with a lot of other jewels. So he came up out of the water with the jewellery and brought them to the King, who was much pleased; and according to his promise married the Sipáhi to the Princess: and the King dismissed her with her husband, accompanied by an army and valuable presents. When Murdan Khán and his friend got home all the people wondered how this poor Sipáhi had gained a Princess for his bride. Soon after Murdan Khán took leave of his friend, but the Sipáhi replied:—"What am I that I should take all this wealth. Stay here and we will serve you." But Murdan Khán said:—"It is not in my power to stay." "Why," asked his friend. Then Murdan Khán explained to him:—"I am the corpse which you had buried. You and I are clear, and I can stay no longer. By the order of God I had to stay with you: so now the blessing of the Almighty be on you." Then he disappeared. His friend long lamented him. Finally, he erected a splendid tomb to his memory, and appointed a Háfiz to read the Qurán there, and afterwards spent his life in ease and happiness.

ETHNOGRAPHY.

451. **Eastern Districts, N.-W. P.—Customs of the Shiah Muhammadans.**—(Continued from para. 398.) On the wedding day the boy bathes and is dressed in the clothes sent from his father-in-law's house. He rides to the bride's house, and a canopy is held over his head, while music (*roshan chauki*) is played. When the procession arrives at the bride's door the bridegroom enters the house and stands on a wooden stool, while his mother-in-law gives him a drink of sherbet. He then returns to the assembly (*majlís*), and the Qázi reads the service (*nikáh*) in the presence of witnesses, after having received the consent of the parties. The marriage dowry (*mahr*) is fixed at 51,000 dinárs. Sherbet and *khurma* sweetmeats are distributed to all present. Next morning the bride bathes and a nose-ring is put in her nose. She is dressed in her best clothes and decorated with the jewellery which has been given to her by her father as her dowry (*jahez*). Then the *ársi masháf* ceremony is performed. The bride and bridegroom are seated behind a curtain, when he marks the parting of her hair (*máng*) with sandal. A Qurán and a looking-glass are placed there, and each looks at the face of the other in the looking-glass. The bridegroom salutes the senior persons present, and receives in return money and various useful articles. The bridal procession then leaves, the bride accompanying her husband. When she arrives at her husband's house, her mother-in-law looks at her face and gives her a money present. The *chauthi* ceremony is then performed. The bridegroom, accompanied by the bride, comes to his father-in-law's house, where he bathes and changes his clothes. After this he throws some fruits of the season, such as pomegranates, oranges, &c., on his brother-in-law's wife (*sálí*), salutes the senior relatives present, and gets a money present in return. The bride and bridegroom then return home.—*Bhan Pratáb Tiwári: Chunar.*

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452. **Sirsa—Death Ceremonies of the Bagri Jats.**—For eleven days after the death, all the relatives, male and female, of the deceased sleep on the ground: on the third day after the funeral the bearers of the bier with the son of the deceased and a Bráhman go to gather the relics (*phúl chagna*) *i. e.*, the teeth and the nails of the hands and feet, which are placed in a small earthen urn, and either sent at once to the Ganges or buried for a time until an opportunity for sending them occurs. They are then thrown into the river after some further ceremony has been performed and some fees paid to the Bráhmans. If the family is rich they have the full funeral obsequies (*kirya karm*) performed by Bráhmans, but ordinarily it is thought sufficient on the eleventh day to give the old clothes of the deceased to the Acháraj Bráhman with some grain, a bed, a vessel and some sugar. On the twelfth or thirteenth day, if the deceased was a married man, eleven jars are filled with water (only one for a bachelor) and covered with clean cloth fastened on with raw thread: Bráhmans are fed and given presents. If the deceased was a young man, the women of the family meet for three days and mourn together, covering their faces and beating their breasts. If the relations of the wife of the deceased come to join in the mourning they supply their own food and do not, like the other women, partake of food supplied by the deceased's family. Only near relatives mourn for an old man. Every month for a year a jar is filled with water and given to a Bráhman who is formally feasted, and in the next kanágat (the first fifteen days of the Asauj) a Bráhman is feasted on the day corresponding to the day of the month on which the deceased died.—*J. Wilson: Settlement Report, p.* 169.

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453. **Panjab—Naushabi Faqirs—Their procedure.**—At the time the minstrels commence their singing and music some faqírs, mostly of the Naushabi order, become wild with excitement, tossing their heads and shouting "God is great! God is great:" others seize them by the loins and drag them to their feet, still beating and shaking their heads. To such an excess do some of these Naushabi faqírs carry their enthusiasm that they tie their feet with ropes and allow themselves to be strung up by the heels to trees, and go through their frantic gesticulations in that position: others on hearing the music are affected to tears. These are called by the people Shekhs. In former times these Shekhs were able, wise and virtuous men. But now, if you look, you will find them a set of shoe-makers and tailors, who never even pray. The custom of the Naushabis, when any one is desirous of becoming a disciple, is to give him treacle to eat, as if that would make him perfect in virtue. On hearing this I several times ate their treacle, but I ween that I never even became inspired.—From the *Yadgar-i-Chishti* of Maulavi Mir Ahmad Chishti.

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454. **Eastern Districts, N.-W. P.—Customs of the Musahar Tribe.**—(Continued from para. 402.) The cost to a man of getting restored to caste after taking a widow to live with him is Rs. 4 or Rs. 5. If the elder brother-in-law or father-in-law of a widow takes her to live with him they are utterly excommunicated. But the Chaudhari of the tribe can admit them on a superior feast (*kachha-pakka bhoj*) being given to the clansmen. If a married woman is detected in an intrigue with a clansman both are put out of caste. If her husband cares to take

her back he can do so, but he has to feed the clansmen. If he does not wish to take her back she is made over to her paramour, but he has to give a tribal feast before he can be restored to caste. If an unmarried woman is detected in an intrigue with a clansman, she is not married to him but made over to him as a concubine, and he has to give a feast. When a child is born they ask a Bráhman whether it was born at a lucky time or in the múl asterism. If the child was born in múl, this asterism is worshipped on the twenty-seventh day after the birth. A Bráhman is paid an anna for doing this *púja*, and the woman and child are bathed. When a child is born, the mother plants in the ground near her an iron knife or chisel as a protection against the evil-eye. This is kept planted there for twelve days. They do not keep the woman secluded in the room where the child was born, but she leaves the baby there and goes off at once to the jungle to collect leaves to make platters, roots, &c. Or she takes the child with her in a winnowing fan or basket on her head or tied up in the folds of her loin cloth. They do not consider a woman in her menses impure, but she goes on cooking and doing the usual house work. She merely washes her clothes and wears them again. When a person dies his corpse is cremated anywhere in the jungle or on the banks of some neighbouring stream. They have funeral ceremonies a few months after when they can afford to do so. They offer the *pinda* cakes to the dead for ten days, and on the eleventh present an anna to a Bráhman and become free of the death impurity. When young children die there are no ceremonies: they merely bury the corpse somewhere in the jungle. They have no special cremation ground (*marghat*). If a woman dies during the period of birth impurity she is cremated, and her ghost is laid by an exorcisor (*ojha*). When the *ojha* declares that he has got her ghost under the control of his goddling (*deota*), they are satisfied that it can do them no more harm: they do a yearly sacrifice to these ghosts. Their tribal deity is Birtiya. To this godling they offer a young pig and unbaked flour cakes. This worship is done on Wednesday once a year. They also worship the local ghosts (*deohár*). The special village god is Kálu Bír, who is propitiated with a cock or a he-goat and liquor. Dulha Deo, the marriage god, is worshipped by the householder on a Saturday. Strict silence is maintained during the service to him. If any one interrupts the service, Dulha Deo becomes displeased with him, and he has to do a service to propitiate him. Most ghosts frequent cremation grounds, and no one will visit such places at night. If he does he gets sick and dies. The only remedy for this is exorcism, which is done by the *ojha*. He gets a rupee or two for expelling such ghosts.—*Shiupragás Sinh: Mirzapur.*

455. **Sirsa—Death Ceremonies of the Kumhars.**—Among the Kumhárs, when a man is about to die, some *dúb* grass is spread upon the ground, and he is lifted off his bed and placed upon it, as it is considered unlucky to die in a bed. When the bier is being carried to the burning place, four balls (*pind*) of bájra flour with a copper coin in each, are carried with it, one of which is left outside the village gate, one at the half-way place (*bichhla bása*), and the other two are burnt with the corpse. At the half-way place water is poured on the ground by a man walking towards the corpse, and when he gets near the corpse, he breaks the jar. On the way back from the funeral a green bough is torn off some tree, and each man steps on it. For eleven days after the death, the son of the deceased goes every day to the place where the body was burnt, and places on a three-legged stand an earthen vessel full of milk and water, which drops out through a hole made in the bottom of the vessel.—*J. Wilson: Settlement Report, p.* 169.

456. **Sirsa—Sikh Jats—Death Ceremonies.**—Among the Sikh Játs when the bier is placed on the ground half-way to the burning place, the wife or near female relatives of the deceased bow down to the corpse by touching the ground with their foreheads, and place on the ground some silver or copper coins, which are the perquisite of the barber. For three days after the death the men of the family sleep on the ground with the chief mourner in the village guest house.—*J. Wilson: Settlement Report, p.* 169.

457. **South Mirzapur — Customs of the Kharwars—Death — Tattooing — Devolution of Property — Bargas.** — Persons who die of cholera or small-pox are buried, not burnt: but the less Hinduised tribes dig up such corpses when the epidemic has disappeared and burn them. Children up to the age of five or six are buried. The corpse is carefully watched from death to the funeral: this is done by the son or younger brother of the deceased. There are no special ceremonies when a boy or girl attains puberty. They consider tattooing merely a decoration: in fact, it is considered better than jewellery because it accompanies the deceased into the next world. Women are tattooed before marriage. Men are not tattooed. Women are tattooed on the wrists and fore-arms and over the ankles and on the back of the hands and breasts. A mark is also made on the chin. There is no special or tribal pattern. There is no special ceremony during the operation, but the friends collect and exhort the patient to endure the pain. It is a general custom for old people to do some preliminary funeral rites for themselves. But any one who does this cannot touch food cooked by the hand of another or

drink water from his hand. Most old people, too, give up their property to their heirs and abandon all control over it. This is done verbally without any special ceremony. The post of the devil priest (*Baiga*) is hereditary. When one Baiga, through old age or other circumstances, makes over his functions to his successor, he is bound to explain to him the names, peculiarities and method of propitiation of all the local deities, and he makes over to him the axe (*bhalna*) which he uses in his sacrificial duties. There are no special ceremonies on the initiation of a new Baiga.—*W. Crooke.*

458. **Kols—Funeral Ceremonies.**—According to Captain Tickell the body is consumed on a pyre with all its ornaments on. The half-consumed bones are carefully taken from the ashes, sifted and then put into a coarse earthen vessel (*ghara*). Rice is given to people to fetch a stone as large as the means of the family will admit of, which is to be put over the grave. Into the grave, which is two cubits broad and chest deep, and in the public burial place of the village, rice is put, and on this the pot of bones: over this rice, clothes, money, brass ornaments and everything they can afford. The whole is then covered and the stone or rock placed over it: on this a goat is sacrificed.—*Calcutta Review, Vol. XXVI, p.* 538.

459. **Sauras or Savaras—Their customs.**—In the Ganjam district the young Saura women leave the breast uncovered, except with only a broad bead necklace. The Saura bridegroom goes, it is said, to the bride's house and gives an arrow to the father, which forms the essential part of the ceremony. After child-birth the mother remains impure for ten days, when she bathes, and she and her child then become pure. They bury the dead.—*Cunningham: Archæological Reports, Vol. XVII, p.* 121.

460. **Eastern Districts, N.-W. P. — The Sweepers' Caste and Sub-castes.**—Sweepers are divided into seven sub-castes as per schedule annexed:—

No.	Sub-caste.	Centre.	Faith.
1	Lálbegí ...	Delhi ...	Hindú.
2	Shaikh Mehtar.	Do. ...	Muslim.
3	Hela	Faizábád, Allahabad	Hindú.
4	Hari ...	Bengal ...	Do.
5	Ráut	Gházípúr, Dinapore	Do.
6	Dhanuk ...	South ...	Do.
7	Bansphore ...	Do. ...	Do.

Of these, only Nos. (1) to (3) inclusive are found in Benares, except a few of No. (5). All sub-castes, including Lálbegís, who acknowledge a Musalmán hero, claim to be Hindús with the single exception of the Shaikh Mehtars, who claim to be Musalmáns. These pretentions are, however, equally rejected by Hindús, who exclude them from temples, and by Musalmáns, who exclude them from mosques. The distinction between Lálbegís and Shaikh Mehtars is purely religious, and an elaborate legend, admitting the common origin, has been invented to explain why Mazhalís, who are Lálbegís converted to Nánakshâhí doctrines, do not object to eating with Shaikh Mehtars. Only Lálbegís and Ráuts eat food left by Europeans; but all eat food left either by Hindús or by Musalmáns. The Shaikh Mehtars as Musalmáns alone circumcise and reject pig's flesh. Each sub-caste eats uncooked food with all the others, but cooked food alone. Only Helas refuse to touch dogs. Shaikh Mehtars and Lálbegís alone admit proselytes. No sweeper touches the corpse of any other caste, nor within his caste, of any sub-caste except his own. While to west of Delhi (pachchhán) they are willing, and regard it as their function, to sweep streets and burn corpses: in Benares they profess, on the authority of a legend, to abandon streets to Chamárs, corpses to Doms. In fact, sweepers by no means endorse the humble opinion entertained with respect to them; for they allude to castes such as Kunbís and Chamárs as "petty" (chhoths), while a common anecdote is related to the effect that a Lálbegí, when asked whether Musalmáns could obtain salvation, replied:—"I never heard of it, but perhaps they might slip in behind Lálbeg."

SWEEPERS' SUB-CASTES AND STRIPES.

Each sub-caste of sweepers is endogamous, but within each sub-caste are certain exogamous stripes (gots). Thus the Lálbegís admit three exogamous stripes:—

No.	Name.	Meaning.	Distinction.
1	Karaha ...	Hare ...	They refuse to eat hares.
2	Patraha ...	Stone ...	They refuse to use stone vessels.
3	Chauhan ...	Rajput tribe,	They claim descent from Záhir Pír.

Besides these a special stripe has been created by spiritual ministers (bábá), who proudly declare that, just as kingship is not confined to any special classes, so they have abandoned their stripes, but not their sub-caste. This special stripe, though recruited from three exogamous sub-divisions, is endogamous.—*R. Greeven.*

461. **Firozpur—The Gujars.**—The Gújars were the first settlers in the Bhet. They are now of two *gots* or sub-divisions, the *Char* and *Kutháná* Gújars, which, I believe, are little known in the Panjab. They state they were Punwár Rájputs: they are now Musalmáns. They came originally from Dháranagar, some place in the south of India. Every Gújar knows the name of Dháranagar, but I have not found one who can tell where it is. Thence they migrated to Raniya, in Sirsa, and from Raniya to Kasúr, and about fifty years ago they settled down in the waste tract known as iláqa Makhu. Here, but some years later, they came in contact with the Naipáls, who also crossed the river from the neighbourhood of Kasúr at a later date. They used to steal a great deal in the Jalandhar district, until one of their number, Jang, was appointed Police officer at Sháh-ka-Kot, who prohibited any of his relatives of the Gújar tribe from crossing the river. A great many thefts used also to take place in the large town of Dharm Kot. I dismissed and changed the Police several times, but still made no progress in putting down crime. At last, a large deputation of Banyas, with the headman of the town, came to me and brought a Gújar named Ala, who, on condition of the watch and ward dues being paid to him, engaged either to prevent the occurrence of any more thefts, or to make good the amount of any property that was stolen: and he offered his village as security for the fulfilment of his engagement. I accepted this, and no theft has since occurred.—*E. L. Brandreth: Settlement Report, p.* 21.

462. **Eastern Districts, N.-W. P.—Customs of the Sayyad Musalmans.** — When a person is dying he is called on to repent of his sins, and the Sura yá sín of the Qurán is read. After death the body is bathed and shrouded. The shroud is in four pieces—(1) *izár*, (2) *lifáfa*, (3) *kafani*, (4) *tahmat*. [The shroud for men comprises (1) the *lungi* or *izár* reaching from the navel down to the knees or ankle joints; (2) the *qamís*, *kurta*, *alfa*—its length is from the neck to the knees or ankles; (3) the *lifáfa* or sheet from above the head to below the feet. Women have two additional pieces of cloth: one, a *sínaband* or breast-band, extending from the armpits to above the ankle joints: the other, a *damni* which encircles the head once and has its two ends dangling on each side. [*Hughes's Dictionary of Islam, p.* 81.] The body is first laid on a wooden board and thoroughly washed, rubbed with gram flour (*besan*) and again washed, during which prayers are read. No mourning is permitted. The body is then shrouded and perfumes rubbed on it. It is removed to the burial ground on a bier made for that purpose by four Musalmáns who are relieved in turn. The friends read prayers over some earth which they then throw into the grave. The *Kalimá* is repeated at the moment of burial. The cavity inside the grave is left high enough to enable the corpse to get up and sit with ease. Food is not cooked in the house of mourning for three days, during which time it is supplied by friends. On the third day is the *seyum*, when the Qurán and *Kalimá* are read. On the 40th day is the *chehlam*, when prayers are read. Any one who pleases can perform similar rites on 3rd, 6th and 12th month. Two kinds of food are distributed,—*tora*, which consists of one quarter of eleven dishes of various kinds of food; and *nánqurs*, which consists of short bread (*bákarkháni*), milk cakes (*shírmal*) and *halwa*. —*Bhán Pratáp Tiwári: Chunar.*

463. **The Minas of Central India.**—There are twelve tribes of Mínas in Central India, of whom the chief is the Parihár. These are the descendants of the Parihárs who were the dominant race in Márwár till dispossessed of their ancient capital Mandor by the Ráhtors towards the close of 14th Century. Though defeated, the tribe would seem not to have succumbed to the new rule, as there are no descendants of them to be found in Márwár at the present day; but, emigrating, they got possession subsequently, it would appear, of Baghera in the present Ajmer istimrári, and contiguous to some of their present haunts. This their genealogists represent to have been in the second generation from Náth Ráo, the last Mandor Prince with whom his dynasty perished. In a generation or two afterwards they are found in the chronicles lurking on the quadruple boundary above indicated—a race of outcastes without a common head, and such they have continued ever since, "their hand against every man and every man's hand against them," plundering in gangs and joining any of the great marauding movements that have, from time to time, been organised under noted leaders. Thus, in 1847, some of the boldest of the outlawed Thákur Jawáhir Sinh's followers were these Mínas. The same indomitable spirit which carried the Parihárs forth out of the land of their last dominion seems to have maintained them in a state of wild independence throughout the long interval since; for though nominally owing allegiance to the States upon the verge of whose territories respectively it has suited their purpose to locate themselves in *fallahs* or gangs to increase probably their chances of evading pursuit by enlisting in their favour the national jealousies of the Rájput States, yet, fortified by traditions of former ascendancy, they have never really succumbed to any power, but, hanging together as one man, have always united to repel the frequent futile attempts that have been made from time to time by States individually to coerce any of their Mína subjects, so called. The aggregate of male adults in the tribe is about 24,000: of this number, about 10,000, distributed in 200 villages, are located along these border tracts.—*Colonel Showers in J. A. S. B.* (To be continued.)

ANGLO-INDIA.

464. **Coryate's speech.**—The following Persian version of Coryate's speech is by Mr. C. J. Lyall, *C. S.;* the translation by Bábu Bhán Pratáp Tiwári:—

Hazrat 'Alam panáh salámat Faqír darwesh jahán gashta hastam ke in já ámdan az wiláyat dúr yáni az mulk Inglezán ke qissa nawísán peshín mushakhas karda and ke wiláyat Mazkúr dar ákir magrib búd ke mádar hama jazúyar duniya ast. Sabab ámdan mará in já ba wásta chár chiz ast. Awal—ba dídan mobárak dídár hazrat ke sit karamat ba hama Firangistán rasída ast: wa ba tamám mulk Musalmánán. Dar shanídan ausáf hazrat dawída Amdan ba dídan ástána aqdas musharaf gashtam. Doam—baráe dídan filhái hazrat ke ín chuni jánwar dar hech mulk na dídam. Seum— barái dídan námwar dariyá ye shumá Gangá ke sardár hama dariyá hai duniyá ast. Cháhárum, in ast ke ek farmán álishán 'ináyat farmáyand ke be tawánam dar wiláyat Uzbák raftan ba shahar Samarqand barái ziyárat kardan Qabar Mubarak Sáhib Qarán ke ausáf jang o mosakhar O dar tamám 'álam mashhúr ast: balke dar wiláyat Uzbák in qadar mashhúr nest, chunáke dar mulk Inglezán ast. Digar bisiyár ishteyaq dáram ba dídan Mobárak Mazár Sáhib Quràniya barái in sabab ke án zamán ke faqír dar shahar Astambol budam ek 'ajib kohna 'imárat dídam darmiyán ek khush bágh nazdík shahar Mazkúr kujá ke Bádsháh 'Isáwiyán ke námash Mánuel búd ke Sáhib qaránrá khúsh mehmáni 'azím karda búd. Bád az giraftar Sultán Bayazíd rú az jange 'azim ke shuda búd nazdik shahar Burúsa ke án já Sáhib Qurán Sultán Bayazid rá dar zanjír tilái bastand o dar kafas nihádand. In chár chiz mariá az mulk man jumbánd tá in já az mulk Rúm o 'Iraq piyada gashta az dur darín mulk rasidam ke chár hazár farsang ráh dárad. Bisiyár dard o mihnat kashidam ke hech kas darin duniya in qadar Mihnat na kashida ast. Barái dídan Mobárak dídár hazratat án roz ke ba takht sháhan sháhi Musharraf farmúdand.

(TRANSLATION.)

Your Majesty, the Protector of the World, may you prosper!

I am a faqír, a wanderer and traveller over the world. I came to this place from a distant country, namely, from the country of England. Former writers have asserted that the aforesaid country is at the end of the path, and is the mother of all the islands of the world. The cause of my arrival at this place is four-fold. First, to see your auspicious countenance as the fame of your merit has reached all over Faringistán and Muhammadan countries.

Having heard your qualifications I came in haste and am honored by the sight of your respected threshhold. Secondly, to see your Majesty's elephants, as I have not seen such animals in any other country. Thirdly, to see your famous river Ganges, which is the head of all rivers in the world. Fourthly, please grant me an order that I may be able to proceed to the country of Uzbak, to the city of Samarkand, to visit the holy tomb of Sáhib Qarán (the lord of the corners), the glories of whose battles and taking strongholds are well known throughout the world. They are not so much known in the Uzbak country as they are known in the country of England. Secondly, I am very anxious to visit the holy tomb of Sáhib Qarán, for this reason that at the time when I was at Astambol I saw a curious old building in the centre of a pleasure-garden near that city. At that place the King of the Christians, whose name was Manuel, had given a grand entertainment to the Sáhib Qarán. Having captured King Bázazíd in a great war which took place near Basúsa city, Sáhib Qarán had King Bázazíd bound with a gold chain and put him in prison.

These four purposes moved me from my country to this place. From the countries of Rome and Irak I had to walk on foot from such distance to this country—a journey of four thousand farsangs. I have suffered great pain and troubles; no one else has suffered so much pain in this world to look at your auspicious countenance on the day you honored the royal throne by taking your seat thereon.—*Bhan Pratap Tewari: Chunar.*

465. **The Song of the Drunkard.**—

Gar báda khuri tu ba kherad mandán khur.
Pas bá sinmé lála rukhé khandan khur.
Bisiyár makhur wird makun fásh masáz
Andak khur o gah gáh khur o pinhán khur.

If you drink wine, drink in the company of wise men, or with those who have cheeks like the tulip and always smile.

Do not drink much, do not drink daily, and do not make it public.

Drink a little, drink occasionally and drink secretly.—*Bhán Pratap Tiwári.*

466. **Yule's Hobson-Jobson.—Page 24, Apricot.**—The early ripe (pear) from *præ* before, and *cogno* to ripen. In Persian it is called *zard alu.* At Mussoorie, *chilu,* and at Murree, *hári,* from hár or Asárh (June-July) when they ripen there. The unripe dried fruit is sold in every bazaar under the name of *kishta,* and is used by silversmiths to clean their wares. The dried ripe fruit is largly imported from Afghánistán and is called *khubáni.* It makes a delicious tart or stew mixed with the dried *Alu-Bokhara* (plums).—*J. E. Delmeric.*

467. **Flesh-eating Locusts.** — Some time ago we published a "tall" locust story told by a native in Kulu, about a baby having been eaten up by locusts. The following, on the same lines, comes from a European correspondent at Gujranwala:—Half the trees in the station have scarcely a leaf remaining; and a few days back you could not walk a hundred yards without trampling on thousands of locusts, who, as soon as they were dead, were attacked and eaten by the living ones. But all this is nothing when we come to think of what happened in the harvest season. A native woman in one of the neighbouring villages left her infant a little way from a field while she was reaping. She heard the child cry, but thinking it one of the usual fits of crying she was so accustomed to, did not trouble about going to pacify it. About an hour later, when she came out, the babe was dead, a great portion of its flesh having been eaten by the locusts.—*Pioneer.*

PHILOLOGY.

468. **A Village Song from Mirzapur.**—

Pratham mán Onkár: deva mán Mahádeo:
Gyán mán Gorakh: dhiyán mán Brahma:
Vidya mán Sáraswati: nadi mán Ganga:
Tál to mridang mán: nritya mán Rambha:
Git to sangitgit: achharan to sur tál mán
Kahain Miyan Tánsen.—Suno Sháh Akbar,
Din to súraj mán, rát mán Chandra.

First praise the mystic letters, Onkár: then among gods, Mahádeo: in learning, Gorakhnáth: in reflection, Brahma: in knowledge, Sáraswati: among Rivers, the Ganges: then the tune played on the drum: then Rambha among the dancing-girls: then the song in chorus if sung in due measure.

Says the master Tánsen—Listen, King Akbar!
The Sun is worshipped by day and the Moon by night.

469. **Jalandhar. — The Wife's influence in the household.**—

Buhwán na bahián batté: mahián khal ráhian.
Kant na puchhi bát: tíné aiún rahián.
If the fields are not ploughed at the proper time:
If the buffaloes remain in the wallowing-pits:
If the husband has not taken the opinion of his wife—
All three are useless.—*W. E. Purser: Settlement Report, App. XXXI.*

470. **The good things of this life.—A rustic song.**—

Rág o rang, turang ko pherab, pán tamoli, gayyá biyá;
Sudesa ko bol, susil ko sang, sajano kí gáli phulel huá.
Dui dui dantiya mukh chúman ke, jahán bhainsá bakaini ka dudha piya.
Kavi Gang kahain—yé ubithal náhín—arhur ki dál, tarun triya.

The song and the dance, a horse to ride, betel to chew, a cow in milk: talk of your own land, the company of the honourable, even abuse from saints—these smell like the rose. Two front teeth to kiss with when you have had a draught of buffaloe's milk, pulse of *arhar* and a pretty girl,—these, says the poet Gang, never disagree with any one.

471. **Jalandhar—The Tragedies of a Husbandman's life.**—

Sakhio, Sáwan garjiá, mera tharthar kamiá ji!
Usko Sáwan kyá karé, jis ghar bail na bí.
"O! kinswoman Sawan has thundered (the rains have come),
My heart has throbbed and palpitated with joy."
What can Sáwan do for him who has neither bullock nor seed in his house?
Kannakán pakkián, ghar káchu áé:
"*Na ghar dhola, na dholé dé jáé.*
Márí khetí, dám déné áé!"
The wheat was ripe, the tax-gatherer came to the house.
"I have no husband in the house, nor husband's sons.
The crop was bad. The money has to be paid."
Khetí bíjí khán nún, khetí áí khán:
Laz phar liyá ghut ké, ghar na dendí ján!
The crop was sown for food: the crop has devoured me.
It has seized the end of my sheet firmly, and will not let me go home!—*W. E. Purser: Settlement Report, App. XLI.*

472. **A Panjabi Proverb.**—

Mán pyo kahen—"Mere hon baderé."
Maut kahé—"Din áé néré."
The parents say—"Our children are getting big."
Death says—"Their days are almost numbered."
—*Sirsa Settlement Report, App. XXXII.*

473. **A Panjabi Proverb.**—

Rájá raiyat vára,
Te dárhí vára lok,
Khú kherá vára,
Aiyar vára bok,
Nái rachhán vára,
Eh panjé harkok.

A king without subjects, a man without a beard, a well without a trough, a he-goat without a flock, a barber without his tools,—these five things are good-for-nohing.—*Sirsa Settlement Report, App. XXII.*

474. **Sanaurhiyas:—Their Thieves' argot.**—Grain-seller—*sarrua:* a bag—*rontra:* havresack—*sattua:* box—*pinjariya:* shawls and valuable cloth—*sánta:* broad-cloth—*rúngi:* shoes—*gonniya:* brass-pot—*paini:* brass-plate—*thanki:* brass-vessel—*khola:* flannel—*ringaltiya:* sword—*dharári:* gun—*bharkanni:* dagger or two-bladed knife—*kappua:* nose-ring—*nakli:* pearls—*najjua:* coral—*harkiya:* turban—*agási:* Europeans—*topiya:* Police officers—*thola* (this is also Tasmabáz slang): policeman—*kappuriya:* a pipe or *huqah*—*patpatta:* soldiers—*úngna:* waist-cloth—*panphato:* cash in silver—*dhamri:*—gold mohurs—*nag:* copper cash—*dharo:* silver—*ubban:* gold—*siánd:* diamond—*kakara:* jewels—*uthár:* silversmith—*kuiyár:* cloth-merchant—*khajjar:* banker—*taliya:* river—*tiri:* a fair—*biah:* net for carrying rupees round the waist (*himyáni*)—*bigori:* village—*báng:* city—*bara bang:* horse—*farka:* camel—*lambghinch* (long neck): elephant—*súnriya* (the one with the snout): Muhammadan—*kungiya:* Bráhman—*khusar:* kachahri officials—*maska:* gang of Sanaurhiyas—*nal:* eat your bread quickly—*tapi nikálo:* to be seized or apprehended—*tig jána:* when apprehensive of detection—*bhír ayi mundiya búra, dekhláta hai:* run, make off—*ladjáo.*—*Selections from the Records of Government, N.-W. P., Vol. I., p.* 341.

NUMISMATICS.

475. The principal public collections of Indian coins in the United Kingdom are those of the British Museum (including the India Office collection) and the Bodleian at Oxford. The Muhammadan coins of the Bodleian Cabinet have been catalogued by Mr. Stanley Lane-Poole, whose catalogue was published in 1888. The other Indian coins are still without a catalogue, except the Gupta gold and copper series, of which I published a catalogue, which has been since revised by Mr. Rapson. The Bodleian collection is little known, but is very rich. It was utterly neglected for many years; but the present Bodley librarian, Mr. E. Nicholson, has done much to improve its condition and render it accessible. His report, published in December last, gives an interesting account of the collection.

No catalogue of the Hindú and Buddhist coins in the British Museum, except of the Indo-Scythian and Gupta series, has yet appeared.

In India the chief public collections are those at the Indian Museum, Calcutta, the Lahore Museum, the Lucknow Provincial Museum, the Asiatic Society of Bengal and the Central Museum, Madras.

Mr. C. J. Rodgers is now engaged in cataloguing the coins in the Indian Museum, and has completed a catalogue of those in the Lahore Museum, which is in the press. Mr. Thurston is doing good work in cataloguing the treasures of the Central Museum, Madras. A MS. catalogue of the coins in the Cabinet of the Asiatic Society of Bengal, I believe, exists. The Bombay Branch of the Royal Asiatic Society possesses some coins, but nothing is known about them.

Private collections of Indian coins, both in India and the United Kingdom, are extremely numerous, and probably contain much unpublished material. Sir Alexander Cunningham's and Mr. Rivett-Carnac's are particularly rich.

The heading coins and other headings in the General Index to the Archæological Survey Reports bring together the numismatic facts scattered through the twenty-three volumes of Reports. The splendid volumes of the Reports of the Archæological Survey of Western India are, unfortunately, not provided with any index.

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POPULAR RELIGION.

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476. **Benares—Worship of the Panchon Pir.**—(Continued from para. 413.) Meanwhile a curse had fallen upon the fortunes of Lorchand. His armies were vanquished. His kingdom was ravaged. His palace was smouldering in ashes. Discrowned and exiled, he concealed himself in a desert, attended only by the wrong-headed yet faithful Káminá, into whose ear he whispered in the fury of despair:—"Verily thou art still my mother. Else would I flay thy body and hang it in a raw-bull-hide, upon the branches of an acacia." At these words Káminá's courage forsook her. In a frenzy of tears she prayed that Aminá might forgive, and succour her erring husband. Then, as in answer to her prayer, she descried a straggling line of mustard, which was growing zig-zag across the wilderness. It was the seed which she had mocked Aminá for scattering along her passage. Borrowing a horse from one of his few still-faithful adherents, Lorchand followed the tell-tale mustard, which conducted him to his wandering mistress.

Aminá was seated with her children at the fountain, when they were startled by the furious gallop of the Rájá's charger. In her resentment, she prayed:—"Mother Earth! Mother Earth! receive me into thy bosom, rather than that I should behold again that accursed visage." The earth was rent, with a peal as of thunder, to engulf her. As the chasm was closing above her the Rájá clasped her flowing tresses, which turned to grass under his fingers. Then flinging himself upon the stones, he besought her pardon in the agony of his spirit. He waited: not a whisper broke on the silence of the desert. "Aminá!" he cried, beating his head upon the ground, "hast thou forgotten that I am still thy husband?" This piteous entreaty touched the angry heart of Aminá. The earth parted, and she appeared with her two children, fairer in sorrow now than in happiness. Yet when the Rájá advanced towards her, she repelled him with a suspicious gesture. "Touch me not!" she cried. "Have I not sworn that I will never return? Yet is the Ganges my elder sister. Tell her of our sorrows. Verily at her bidding I will now forget my oath and return."—*R. Greeven.*

(To be continued.)

477. **A Love Song to Krishna.**—

Gorí chalí kusum kí bári.
Sudhi áí balamhá tumhári, ajuré !
Gorí chalí kusum kí bári.
Belá phúlai, chamelí phúlai, aur phúlai kachnár :
Bárah barasá kí Rádhá piyárẹ lagí Krishn sé yár.

The fair girl went into the saffron garden, where she remembered her love to-day. The *bela*, the jasmine, and the *kachnár* are flowering. Dear Rádhá, a maiden twelve years old is in love with Krishna.—*W. Crooke.*

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478. **Mirzapur—The Kol Song of Rama Chandra and Lachhmana.**—

Rám chalé ban bardi. He Rám !
Lachhuman ápan ragari purávé. He Rám !
Phirahu, phirahu bhaiyá Lachhuman. He Rám !
Mari jábé bhúkhan piyásé. He Rám !
Piyási ké lei lebon Gangá jur panián. He Rám !
Bhubhuri ké lei libai ruch much panahi. He Rám !
Ek paiyán sáré, sasari ágé jábé. He Rám !
Pahuchal rojhani aráré. He Rám !
Chhotá bhaiyá baithin ghat ghatavariya. He Rám !
Bar bhaiya harini bidorai. He Rám !
Rojhani ké bhelasé maralain sahelar Jeth bhaiya. He Rám !
Rám Rám kahi giralé dharani men. He Rám !
Lachhuman bhaiyá, bhaiyá káhe roval. He Rám !
Paiyán tori lágaun bári ré sigatiya chinwathin ser bílmáyé. He Rám !
Asana pát ke jethan banái korkat dín orhai. He Rám !
Ek paiyán, sáro dúsar paiyán, sáro pahuchal ghar ke aráré. He Rám !
Dhanumánjé pataken wohi dhanwsarawán. Bhaiya bhaiya káhé rowe. He Rám !
Bahuji unkar puchhain kaisan an man dhamman Rám ké kahán chhoré. He Rám !

Ráma goes a-hunting in the forest. O Rám !
Lakshmana insists on accompanying him. O Rám !
Turn back, turn back, brother Lakshmana. O Rám !
You will die of hunger and thirst. O Rám !
To quench my thirst I will drink cold Ganges water. O Rám !
To protect my feet from the burning ground I will wear creaking shoes. O Rám !
They set one foot forward and advanced. O Rám !
And reached the retreat of the Nilgáé. O Rám !
The younger brother sat obstructing the way. O Rám !
And the elder brother began to disturb the deer. O Rám !
Taking him for a deer the younger killed the elder. O Rám !
Uttering "Rám ! Rám !" he fell down on the ground. O Rám !
Lakshmana wept, calling out : "Brother! Brother !" O Rám !
O tail-less she-jackal, I touch your feet. You should prevent the ants (touching his corpse). O Rám !
He made a bed out of the leaves of the asan tree and (placing the body on it) covered it with korkat leaves. O Rám !
He threw the bow into the magazine, and wept, calling out : "Brother ! Brother !" O Rám !
His sister-in-law asks : "How are you Lakshmana ? O ! my beloved one, where did you leave Rama ?" O Rám !—*W. Crooke.*

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479. **Eastern Districts, N.-W. P.—The Diwali Festival.**—(Continued from para. 158). On the first day of the dark half of Kartik every one begins to repair and clean his house. On the 11th of the month Pandits put their books in order and worship Saraswati. On the 13th, known as the *dhan teras*, merchants worship their wealth (*dhan*). A Bráhman makes the mystic sign of the *sánthiya*, like a Maltese cross, near the door and worships it: and the *laddu* sweetmeats are offered. On the 14th is the birthday of Mahábírji. On this day Mahájans load their servants with *laddus*, and go with their children to worship at Mahábír's shrine. On that day every one should apply oil and some of the *áonla* fruit to his hair and scalp-lock and bathe. This is also known as the *Narak Chaturdasi*. In other months, on Sundays or Tuesdays, the use of *áonla* is forbidden. On that night every one lights an old lamp (*chirágh*) at his door and puts a cowry into it. This is known as *Yama ká diyá* or the lamp of Yama. On the day of the Diwáli every one purchases parched millet and rice, and sweets and sugar-toys. The local potter brings lamp saucers, which should not be less than one hundred in number, earthenware trumpets (*bhonpás*), small clay-baskets (*changeriyas*), corn-grinding stones (*jánta*) made of clay, *bharehar* or small coloured pots, large pots (*kundas*), small pots (*ghariyas*), little pots (*ghantis*) in a basket on his head to each house. He gets 4 pice and some grain (*ákhat*) as remuneration. At the third watch the oilman's (*Teli's*) wife comes round with oil. They purchase from her as much as they need. On the day of Diwáli every one should eat cakes (*puris*) made of gram and as vegetable yams (*súran, saminqand*). The object of this is that for a twelvemonth he should not be afflicted with any disease of the stomach. On the Diwáli night the householder first dedicates five lamps to each of the deities Gangáji, Mahadeoji, Satti Máí, Tulasi, Básdeo. After this he lights up his house. No house should be without a light. Every one should

scatter about parched rice and sweetmeats. After the illumination bankers worship their books, and close their accounts for the year. From this date they open fresh books. The Bráhman first worships a clay image of Ganesa and the account-book, and makes on the book the mystic mark of the *sánthiya*. During this the banker sits in his best clothes facing towards the east, while the Bráhman faces the west. Then the banker cleans his ink-bottle and fills it with fresh ink, and makes a new pen on which he ties a string. First he writes the words *Sri Ganesa-ji Sahái* ("may Ganesa protect me"), and then the names of any five deities he pleases with this new pen. Then he enters in his book in the name of Ganesa the amount he has expended on sweetmeats which should be not less than five pice. After this he starts his other accounts. This special book is known as his *pakki-bahi* or regular account-book. After this he is bound to go in for some gambling that his business may prosper during the new year. The *laddus* which are offered to his account-books he divides among his friends and relatives. Whoever gets these sweets gives a pice to the servant who brings them, and says:—"Give my respects to the Bábu Sáhib, and say Jaigopál."—*Bhan Pratáp Tiwárí: Chunar.*

480. The Common Legend of Bhartri Nath.—Bhartri Náth was son of Gandharap Sen. When he succeeded to the kingdom a Bráhman brought him a fruit and told him that any one who ate it would become immortal. Bhartri Náth presented it to his Rání, whom he deeply loved: she gave it to the city Kotwál with whom she was in love: he gave it to a courtesan whom he loved. She, conscious of the sinfulness of her life, brought it to the king, who taxed his Rání and learnt the whole story. So convinced of the evil of this world he ate the fruit himself, became a jogi, and abandoned his kingdom, and finally became Samádh in the Chunár Fort, where his shrine is visited by numbers of pilgrims. Now-a-days he remains in the Chunár Fort, except between 6 and 9 A.M., during which time he wings his way to Benares. The Chunár Fort was never captured, except during the time of the deity's absence. There are, however, other accounts of Bhartri Náth which will be given afterwards. —*Bhan Pratáp Tiwárí: Chunar.*

481. A Song in honour of the Bridegroom God Dulha Deo.—

Púrab ke desa nariarwa kí báriyá,
Chhánhí, chhánhí áwar Thákur;
Chhánhí, chhánhí jáyá.
Agé, ágé chalai dulahi kí dariyá,
Chhoté, moté lágal kahár.
Bali jáúngí.
Páchhé Thákur aswár.
Bali jáúngi.

In the eastern land is a grove of cocoa palms. The lord moves backwards and forwards beneath its shade. The bride goes in a litter carried by short sturdy bearers. I will be her sacrifice. Behind comes her lord on horseback. I will be a sacrifice to him.—*W. Crooke.*

482. A Human Sacrifice Song to Bhawani.—

Kharí dopahariyá ghamawá kharáné,
Apaná to baithí maiyá lawangá kí dariyá;
Mewá, bakarawá mánai nahín bháwar,
Manai ké sirwá bisáyal.
Bali jáon ré!

In the heat of the day when the sun is fierce at noon, O Mother! you have taken your seat in the branches of the clove tree. You care not for dry fruit or the flesh of goats. You love the head of a man. To thee will I sacrifice myself! —*W. Crooke.*

483. Mirzapur—The Song of the Breaking of the Bow of King Janaka, by Rama.—

Rájá Janak Jí prana ek thâné, diyo dhanukh utth gháyé.
Jo yah dhanukh ko torai, so Sítá byáh lé jáyé.
Desa, desa ké bhúpati áyé, pahunché Janakpur jáyé.
Koú kai tútá dhanukh nahín tútí, sab koú gáyé lajáyé.
Rámchandra Jí kachhaní káchhí, Sítá man muskáyé.
Bhujdandan par dhúr lagáwar, sobhá barni na jáyé.
Rámchandra chalé dhanukh utháwan, Sítá najar pari jáyé.
Yahi bir to torai dhanukh, Siva Sankar lago saháyé.

King Janaka made a vow and placed the bow, proclaiming that whoever breaks it can have Sítá to wife. Kings of many lands assembled at Janakpur, none could break the bow, and all departed in shame. When Rámchandra hitched up his waist-cloth Sítá smiled: he rubbed dry earth on his arms, and his beauty was beyond description. When Rámchandra went to lift the bow Sítá was looking at him. This hero will break the bow by the blessing of the Lord Sivá. —*W. Crooke.*

484. Sayyad Salar Masaud.—(Continued from para. 411). From Satrikh Masaud sent out armies to overcome the surrounding country. Sálár Saifuddín and Miyán Rája he despatched against Bahraich: Sultánus Sulátín and Mír Bakhtiyár against the lower country: Amír Hasan Arab against Mahona: Sayyad Azízuddín, otherwise known as Lál Pír, against Gopamall and its vicinity, and Malik Fazl against Benares

and its neighbourhood. Masaud's warlike ardour seems to have cooled down, so he reserved to himself the easy duty of "continuing to reside with great magnificence at Satrikh and enjoying the pleasures of the chase." Here his father Sálár Sáhu joined him, and about the same time it was ascertained, by means of intercepted letters, that the Chiefs of South Oudh were contemplating the formation of an alliance with those of the North against their common foe. Sálár Sáhu started against them by forced marches, and, surprising them in a night attack, captured their capitals, Kára and Mánikpur, and retunred to Satrakh in triumph. Meanwhile the Chiefs of the North attacked Bahraich, where Masaud was killed on 14th Rajab, 424 Hijri (14th June, 1033). He was nearly 18 years old, having been born 21st Shaban, 405 Hijri (1015 *A. D.*).

(To be continued.)

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485. Mirzapur—Songs sung by the Kols during the Sacred Dance of the Karama.—

I.

Rájá nírá ghorá Turuk asawár.
Látá biyári Khaibé, ki khelé jaibé?
Khel leb maiya.
Dádur khelé mahu jaibon maiyá.

A mother to her daughter—

Q.—Your royal husband mounted on a blue horse is like a Musulmán. Will you eat *látá* or go to play?

A.—I will go to play the frog game, mother!

(*Látá* is fried *mahua* and maize pounded and mixed together.)

II.

Thúnth piparawá niruhar dár.
Wohi taré Banyá dhárala gonho wohí tare.

The pípul tree is a dry stump and its branches are leafless. Beneath it—O beneath it—the merchant spreads his packs.

III.

Ghoraná ke taré saré sígu pansé, ho sígu pansé.
Achchha wonarí ké sígu latáké, ho sígu latáké.
Chhotí chhoharí ké chhailá latáké, ho chhailá latáké.

The jackal lies in wait behind the fence. O the jackal lies in wait to get the fine maize. So the youth lies in wait to win the little maiden.

(*Ghorana* is the bamboo hurdle fence round fields to keep off animals. *Wonari* is the local term for maize (*makka*).

IV.

Ho! ho! dúmar taré jáy dekhai jaun chhoharí,
Ho Virajhu nagarí.

Go and look under the fig tree and you will see a maiden lovely as the maids of Braj.

(*Dúmar* is the *gúlar* tree: *Virajhu* represents Braj in the neighbourhood of Mathura).

V.

Mor pataraili chhor an chhárai wohai áj.
Nigahi kai sir panihár baudar chhekan chuán ghát.

My winsome lass wants to give me up to-day. As the women go for water like ants in a row, I will stop the way as the monkey does.

(He suspects his love of faithlessness, and says he will watch her going for water with the other women like ants in a row and will beset her there as the monkey does on the bathing *ghát*, who insists on being fed. *Pataraili*=one with a light, graceful figure: *Nigahi*=ant: *Sir*=a row).

VI.

Pipará giré ras rasé;
Háril ái baithé pipará ké dáré:
Pípar giré ladá ladé.

Slow, slow, falls the fruit of the pípal; but when the green pigeon sits on the pípal branch, down comes the fruit in abundance.—*W. Crooke.*

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486. Gya—Traditional Hindu sites.—According to tradition the whole of the jurisdiction of the Rajauli Police station is sacred ground. Seven miles S.-E. of Rajauli in the hills is Dubáur (Durvásahpura), where dwelt the irascible but holy Durvásas, the son of Atri and Anasúyá, who cursed Sakuntalá for keeping him waiting at her door, and so caused the separation between her and Dushyanta. He even cursed Indra for treating with disrespect a garland which the sage presented to him. Krishna also, we are told, died according to the imprecation of Durvásas, because on one occasion, when hospitably entertaining the holy man, he omitted to wipe the fragments of food from his feet. Four miles N.-E. of Rajauli is a pretty hill, called Lomasgír (Lomasagiri) with a cave said to have been the residence of another sage named Lomasa, who may have been the same as the Saint-king Lomapáda. Síngar (Sringagiri) was the home of the saint Rishya Sringra. He was brought up in the forest and never saw another human being except his father, till he was verging on manhood. At this time there came a great drought in the neighbouring country of Anga or Munger, and the King Lomapáda was advised by his Bráhmans to send for the youth Rishya Sringra, who should marry his daughter Sántá, and be the means of obtaining rain. The youthful saint married Sántá, and rain came. This Sántá was the adopted daughter of Lomapáda; her real father being Dasaratha, and it was Rishya Sringra who performed that sacrifice for Dasaratha which brought about the birth of Ráma.—*G. A. Grierson.*

SOCIOLOGY.

487. **The Kingiriya Caste.**—Some of them go to the Ghazí Miyan fair at Bahraich, not for purposes of religion, but for those of trade, and then they sell combs, needles, thread and similar minor articles of female use. They have their punchayats and Chaudharis. If one commits theft or *liaison*, or the like, he is reported to the Chaudhari, who calls a punchayat; and if the offence be proved the offender is fined according to his means, from 1¼ copper piece to Rs. 1,000. But hitherto the maximum fine has never been imposed because of the poverty of the people. The panches are at liberty to let any one go scot-free. If the fine imposed be not paid, excommunication follows, and none of the caste men would smoke in the same pipe with the defaulter, till the fine be paid and the panches propitiated. There are no sub-divisions among them.

Ceremonies at birth.—Like Hindús they consider themselves unclean till the 12th day after the birth of a child. On that day they celebrate *barahi*, They wash and change their clothes and their earthen pots. Those who can afford to do so ask their fellow-castemen to a dinner. Their ancestors used to worship *Bhawáni*, but since their conversion to Islam they do not do so. They perform the *khutna* (circumcision) ceremony also. Time of age varies according to the means of the guardian, between four years and eight. At the birth, *khutna*, or marriage of a male the members of the family, wherein his sisters or father's sisters are married attend, as Pauwariya, and get the present of a rupee or a half, or some utensil.

Marriage.—The affluent marry their children early—sometimes, a male at five and a female at four. The maximum marriageable age for a male is twelve, and for a female nine or ten years. It, however, happens that children of the poor remain unmarried till an advanced age, but this is deprecated. The marriage ceremony consists of two distinct portions—(1) the *nikah*, (2) the *bíah*. The *nikah* is always celebrated in the evening, a *Dafáli* officiating as the priest. He carries the pair through the *ijáb* and *kubul* (proposal and acceptance) ceremony, and blesses the union over a ser or half a ser of *khaur* (= unrefined sugar), which is distributed to the company present. In the night the guests are entertained to a dinner, consisting of *nán* and *púllau* among the affluent, and *dál roti* among the poor. The Dafáli reads *Darud* (prayer to the Prophet) after the dinner, and the guests make themselves at home without departing, till comes the *bíah* at about 4 in the morning. The male guest and others muster in the male portion of the house, but do not enter the female apartments where the *bíah* is celebrated, the bridegroom only going in. There the female members of the family and guests assemble, and in their presence the Dafáli celebrates the *bíah*. She (?) brings a *thali* (dish) with a ram made of wheat flour, some rice, a *chiragh*, and nuts and betel-leaf in it, and places it before the pair. She (?) then repeats the names of several kings, and asks the bridegroom to put some *sendur* (iodide of lead) on the forehead of the bride, and he does so. Before the *nikah* there are the initiatory ceremonies—(1) *mutmangra* or *tel*, which is observed both at the bride and bridegroom's. Oil is rubbed over their bodies, and the caste people, who are invited, are presented each with a small quantity (about 2 oz.) of oil and a handful of grain, generally dal of gram, and some *gur*. In the evening the females go to a tank with the *Dafáli* playing on his drum and singing, and there they put together seven pieces of earth and throw some *sendur* (iodide of lead) over them. Next comes the *bhutwan*, when the caste men are invited to a dinner. Marriage is consummated, as amongst Hindús, after *gauna*, which comes off 3, 5, 7 or 9 years after the marriage. If the pair be of good age at marriage they consummate at once. If means admit, the bride's guardian makes a present of cash and utensils to the bridegroom's guardian. The *barát* or the marriage party generally stays for two days at the bride's and departs on the third day. The bride's party has to give three dinners, and so has the bridegroom's—(1) *bhutwan*, (2) on the *barát* day, (3) after return from the *barat*.

Widows are freely allowed to re-marry.

The Dafáli receives a fee of annas four for officiating at marriages. He retains a portion to himself and pays the balance to the *Qázi*, whose *locum tenens* he is. No fee is paid at the marriage of a widow.

Death.—They wash their dead, rub the corpse with attar, and dress it before consigning it to the grave. Celebrate *teeja* on the third day and *chaliswan* on the fortieth day after death. On the *teeja* day they change their clothes and earthen pots, and scrub the house.

488. **Sirsa—Rural Games.**—A game often played by boys and youths is *saunchi*, which is something like wrestling. The competitors throw off all their clothes except the loin-cloth and turban and walk round, challenging each other, while the old men sitting in a ring round them encourage them with shouts of "be strong" (*tagre ho*). Then two pair off and begin their struggle. One seizes the other with the palm of his hand on the chest, and the other tries to seize and hold the striker's wrist. If the striker manages to strike three severe blows without his arm being caught he has won; but if the man who is

struck manages to seize the striker's arm and hold it firmly, despite his struggles to release it, he has won, and retires leaping and slapping his biceps in triumph, while the elders sitting round call out "bravo" (*shábásh*). This *saunchi* is really a trial of strength, and in the struggle the one to hold and the other to escape, they wrestle and roll over each other on the ground.—*J. Wilson : Settlement Report, p.* 205.

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489. **Jalandhar — Marriage Ceremonies.**—For marriages the months of Asu, Kátik, Poh and Chait are unlawful, unless the first nine days of the half-year fall in Asu or Chet, when these days are lawful. The proper month is fixed by the Bráhman (*Pádha*) as is supposed by means of astrology or divination. The marriage ceremony may take place any time after the girl is 5 years old, but between 8 and 10 is the proper time. The boy's father is informed of the time fixed, and of the number of guests he may bring with him. Shortly before the marriage a religious ceremony called *shánt* is performed by the parents at their homes. The nine planets (including the Sun and Moon) are worshipped, and Bráhmans are fed: a lock of the girl's hair is rubbed with oil by the barber's wife, who gets a present, called *tel talwái*, of one pice from each of the girl's relations and friends who are present. At the same time the bride is presented with bone—sometimes ivory bracelets, and a gold nose-ring by her mother's parents. An offering of a rupee is made at some *dharmsála* or temple, where the bridegroom pays his devotion by putting his head on the ground. Then a sort of crown with a fringe of brass (rarely gold) wire hanging down in front is placed on his head, and he is mounted on a horse. His sister or cousin holds the bridle and gets a present for doing so. Small donations are also made to the inevitable menials (for whose special benefit people seem to be born, get married and die) and the poor; and the procession sets out accompanied by music and wedding guests dressed in their best clothes.—*W. E. Purser: Settlement Report, p.* 66, *sq.*

(To be continued.)

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490. **Ludhiana—Effect of a person becoming an Ascetic.**—The question of the effect of becoming an ascetic is a vexed one. Many of the tribes and *gots* record that a man loses all claim to retain his own property and to succeed to other property by becoming a *faqír*, while others say that he retains all rights. Of the Hindú Jats some give one answer and some another. The truth appears to be that a man may take a semi-religious character and go about his affairs as usual. It is a very common thing for a Hindú Jat to assume the dress and habits of a *Sádh*, still retaining possession of his land: and he may at any time return to ordinary life. So, too, with Muhammadans: and numerous instances are quoted of men of all tribes who, though known as *faqírs*, are still in possession of all their property. For a man to be a true ascetic, it is necessary that he should have abandoned the world: and so long as he retains property of his own, he cannot be said to have done this. It would be the best evidence against any one being an ascetic if he still retained and managed his property. Even where he has actually given up his land on assuming the character of an ascetic, it is still apparently open to him to come back: and most tribes say he may do so within the period of limitation. The Courts would probably take this same view. Under certain circumstances it would be a fair inference that there had been a complete abandonment of the world, *e. g.*, when a man had succeeded to the *gaddi* and become the head of a religious institution (*dharmsála*, &c.). What all tribes are careful to provide against is the alienation by a man who has turned ascetic of his land in favour of the institution which he has joined, and the succession to it of his spiritual to the detriment of his natural relations: and on this point there is perfect agreement. A man's natural heirs, and not his spiritual associates or disciples, are entitled to succeed to his land: and an alienation by an ascetic, which would interfere with the rights of the former, would be resisted.—*Settlement Report, p.* 310, *sq.*

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491. **Hoshyarpur — Marriage Regulations.**—Betrothal among Hindús takes place during infancy, and boys are sometimes married at the age of nine to twelve, and girls from five to seven. Among the higher classes of Hindús marriage of girls is more often postponed to near the age of puberty, the rule being that the more strictly *parda* is observed the less is the supposed necessity for an early marriage. The Rájputs often do not marry their daughters before they are 16: sometimes not till they are 20 or 25. The ages of betrothals among the Muhammadans are rather later than those among Hindús; but among them also boys are seldom unmarried at 15 or girls at 12. The Muhammadans have nothing approaching the strict rules and restrictions obtaining among Hindús, but caste and clan are considered by them also to a certain extent, specially among those who, like the Musalmán Rájputs, are comparatively recent converts to Islám. Polygamy, though allowed both by Hindús and Muhammadans, is not generally practised: very much depends on a man's means. The re-marriage of widows among Hindús is forbidden among the higher tribes, but such tribes as Jats, Sainis, Chángs or Báhtis, Kanets and Mahtons allow it:

indeed, the two latter tribes maintain that they were originally Rájputs and were degraded for the practice of widow re-marriage (*karewa*). The favourite months for weddings are Jeth and Hár, when the spring harvest has been gathered in, and there is not much work to be done in the fields. The months of Poh and Katik are considered unlucky among Hindús, and Musalmán marriages do not take place in Ramzán for obvious reasons.—*Coldstream : Settlement Report, p.* 48.

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492. **Tibet — Funeral Ceremonies.**—Interment is the one mode of disposing of the dead not practised in Tibet, where corpses are burnt, thrown into rivers, given to the sacred dogs, or simply "buried in the air," that is, left on an exposed plateau for the vultures. Mr. Edgar describes a funeral. A lay figure of the nun dressed in her own clothes and wearing a gilt mitre and a long white veil. was placed on a kind of throne to the right of the great altar in the principal chapel. Before the figure was a table, on which were different kinds of food: on another table at the side were various things which had belonged to the woman when alive; while on a third 108 little brass lamps were arranged in rows. Long lines of monks, in dark-red robes, and with very tall caps of bright crimson on their heads, sat on carpets placed in the middle of the chapel and chanted litanies each day. After this the figure was taken to the monastery at Pemionchi, where the monks again chanted the litanies for the departure of the soul of the dead nun which had accompanied her clothes from Chumbi. On the third day the relations, friends and dependents of the deceased brought or sent gifts of food, clothing and money, which were all laid before the figure. Towards evening the tea cup of the nun was freshly filled with tea, and her *murwa* jug with *murwa*, and all the monks solemnly drank tea with her. Then her friends took a last farewell, kissing the hem of her robe. At about 9 o'clock the chanting ceased, and the Lama, again standing in front of his chair, made a long speech to the soul of the nun, in which he told her that all that could be done to make her journey to another world easy had been done, and that now she would have to go forth alone and unassisted to appear before the King and Judge of the dead. "You will have to leave your robes, your mitre and your veil," said he; "and you will be shown in the mirror of the just King, clad in the black garment of your sins, or in the shining garment of your good deeds. Your gold and silver, your rank, your dependents, your good name in this world will not help you now, when your good deeds will be weighed in the scale of the King against your evil deeds." When the Lama had finished his address, some of the monks took down the lay figure and undressed it: while others formed a procession and conducted the soul of the nun into the darkness outside the monastery with a discordant noise of conch-shells, thigh bone trumpets, Tibetan flutes, gongs, cymbals, tambourins, drums and other most disagreeable but nameless instruments. In other cases there are unceasing litanies for three days, and then the lay figure (*pusio*) made of the ashes of the body which had been burnt, and mixed with flour and butter, is carried about in procession, and finally suspended over the sacred fire burning with juniper.

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493. **Jalandhar — Village Characteristics**—Broadly speaking, villages are of two types, which may be called the Jat and Gújar types. In the former, inside the gateway are narrow lanes flanked by high walls with wooden doors. These doors communicate each with a separate house. The house usually consists of a small yard, with rooms or verandahs on two or more sides. The houses are built close together, and very little space is wasted. Cattle are kept in the yard, or in one of the verandahs, but often in a separate building. In the Gújar type, the houses are built less in long rows, and more in detached groups. There are spacious enclosures for cattle between the lane and the houses. These enclosures have low walls and mud troughs in the middle and round the sides, and are closed by gates of sorts. Several houses will have one large courtyard. Disintegration would not seem to have got so far with the Gújars, who still retain pastoral tastes, as with the Jats, who have already completely passed into the agricultural stage. The Dogar and Rájput villages are of the Gújar type: but many of the Rájput villages have a decayed look, and a Rájput's house is constructed more with a view to secure the privacy of the family than to accommodate the cattle, which is what the Dogar and Gújar look to principally. Saini and Mahton villages resemble those of Jats. An Arain village is sometimes of one type, sometimes of the other, and most often something intermediate. But it differs in one respect from either, and that is, in the number of cart-sheds, for no other tribe houses its carts as the Arains do. The Awán villages are poor-looking, and in their dilapidated condition most like those of Rájputs. Some Rájput villages are hardly distinguishable from a Jat village. This is due usually to the tenant population out-numbering the Rájput proprietors immensely, or to the latter having run up the walls of their yards so high that they look like the outer walls of Jat houses.—*W. E. Purser : Settlement Report, p.* 59.

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494. **Ludhiana—Widow Marriage—Rules of Inheritance.**—If a widow be pregnant by her

first husband at the time of her second marriage, and a son be born, the son is entitled to inherit from the first husband, and has no claim to the property of the second husband among all Hindú tribes, except the Lubánas and some Hindú Jats, who say that such a son born after the second marriage inherits equally with the sons of the woman by her second husband, being apparently treated as issue of the second union. The question is rather a fine one, and not likely to arise in practice. There is a tendency to consider a child born after the second marriage as the issue of it; and the only circumstances under which doubts would be raised are—where the birth took place two or three months after the marriage—not a likely occurrence. Among Muhammadans marriage with a pregnant woman is illegal: and if it should take place, the child born after marriage would succeed to his natural father. Amongst Rájputs widow marriage is unknown, and the question does not arise.—*Settlement Report, p.* 308, *sq.*

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495. **Jalandhar—Clothes of Rustics.**—The dress of both men and women is very simple, and is made, as a rule, of cotton cloth woven in the district. The dress of men consists of a turban, a sheet or blanket, and a cloth covering the body, more or less, from the waist downwards. The turban is called *pâg*, but technically it ought to be called *sáfa* in most cases. The difference consists in the latter containing the whole breadth of the cloth, and the former only a part. The *sáfa* is ousting the *pâg*. The upper part of the body is covered with a sheet (*chádar*) which the wearer wraps as he sees fit. The lower part of the body is covered with another *sáfa* which is spoken of as *sáfa ter*, to distinguish it from the turban (*sáfa sar*); or with a *langota*, which is only a smaller *sáfa* or a *tahmat* (*q. d. tahband*). All these are simply long strips of cotton cloth. The *sáfa ter* and *langota* are wrapped round the waist, and then a part of them is passed between the legs and tucked in at the back. There are two usual ways of putting on each, known as *marorídár* and *nágbal* for the former, and *sídha* and *nágbal* for the latter. The *tahmat* is confined to Muhammadans. It is simply wrapped round the waist and allowed to hang down, forming a sort of petticoat. Muhammadans very commonly wear the *sáfa* or *langota* as a more convenient working dress. Hindús of the higher classes, such as Khattris and Bráhmans, wear the *dhoti*, which is only a big *sáfa*. Sikhs after initiation should wear knee-breeches (*káchh*), but they are not obligatory before that ceremony. In the cold weather, in addition, a tunic with sleeves covering half the arms (*kurta*) or with sleeves covering all the arms (*angarkha*), made of single or double cloth, is often worn: and the *chádar* is replaced by a blanket, usually black, costing Rs. 2; or by a *dohar*, which is simply a four-fold *chádar*, and is formed by sewing two of the latter together and then folding them double; or by a *khes*, a thick cloth woven with double thread. These are, when the cold is extreme, drawn over the head, two of the ends are tucked in on the head, and the rest hangs down the back like a long cape.—*W. E. Purser: Settlement Report, p.* 61, *sq.*

[There is little here that differs from the North-Western Provinces customs.—ED.]

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496. **Hoshyarpur — Death Ceremonies.**—The customs connected with death are comparatively simple among Muhammadans, but more complicated with Hindús. With the latter a child of less than five years is buried: if over five years, the body is burned. The elder brother, or father, or some near relation, performs the funeral obsequies, and apparently the numerous intricate ceremonies he has to perform during the days of mourning are especially designed to prevent him from dwelling too much on his grief. The women who accompany the bier to the burying-ground always lament vociferously: it is the right thing to do even if much grief is not felt. The people who benefit at a funeral, as at most other domestic occurrences, are the Bráhmans and barbers.—*Colonel Montgomery: Settlement Report, p.* 44.

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497. **Hoshyarpur — Customs connected with Birth.**—There is general rejoicing in a house when a son is born: numerous congratulations are then offered, and little presents brought which are the perquisite of the midwife (*dái*). The common *khabal* grass is an ordinary sign of congratulation, the happy father having some of it put into his turban by his friends and neighbours. The women also visit the mother and sing songs at her house. The father on his part is supposed to show joy by a distribution of coarse sugar (*gur*) and pice to the poor. If a girl is born there are no congratulations, no singing, and no distribution of charity.—*Colonel Montgomery: Settlement Report, p.* 44.

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498. **Ludhiana—Succession in the Female Line.**—The Awáns, Gújars, Lubánas and Doghars recognize the custom of *ghar-jamái*, when the son-in-law lives in his father-in-law's house. They say that if a married daughter have lived with her father from the day of marriage, never having left his house, she succeeds on failure of male lineal descendants, and her children after her apparently. But it is the daughter that succeeds, not her husband, and her children appear to get the property after her, and not the collaterals of her husband.—*Settlement Report, p.* 305.

FOLKLORE.

499. **Throbbing of Eyes.**—Hindús believe that in case of male's throbbing of the right eye is auspicious and that of the left eye, inauspicious. On the contrary, in case of females, the throbbing of the left eye augurs something good, and that of the right eye some evil.—*Kunwar Jwálá Prasád.*

500. **Bhimsen — A Legend of — Spirits scared by dawn.**—Bhímsen fascinated one of the Devís, who desired to marry him, and instructed him to build a suitable marriage-hall (*chauri*) in one night. He failed to complete it before cock crow, and had to abandon the building, which still lies incomplete at Mokand Dwára. —*Garrick: Archæological Reports, Vol. XXIII, p.* 132.

[The superstition is very common. It attaches, for instance, to the Bijaigarh Fort, in south Mirzapur, and to various other unfinished buildings.—ED.]

501. **The Golden-haired Rani and the Jogi.** —The following story is literally translated as told by Mansukhi, a Chamár woman, of Mirzapur:—There was a king who had seven sons. When he died and his eldest son succeeded him, the seven brothers determined to marry, but the wife of the youngest was the loveliest of all and her hair was of gold. One day she was sitting on the housetop, drying her hair, when a Jogí passed by and sat down below. When he began to beg the king told his servant to give the Jogí some alms, but he refused to take alms from the hands of the servant. Then he asked the Jogí:— "From whose hand will you take alms?" He replied:— "Let all who are in the king's house come, and I will take the alms from whomever I select." The king was informed of this, and in his anger said:—"Turn him out." But the Jogí said:—"You may kill me, but I won't go." The king at last asked his youngest brother to give the alms, but he would not take it from him: and the same was the case with all the brothers. Then the king and his wife and the wives of all the brothers, except the youngest, went, and they too all failed. At last the Jogí said that if she with the golden hair came he would take alms from her hand. But the king said:—"She cannot come," and again gave orders to drive away the Jogí. But the Jogí would not stir. Finally, the servants proposed that a cloth should be hung up and the youngest Ráni be asked to pass out the alms from behind it. Still the Jogí would not agree. At last the golden-haired Ráni came, and the moment the Jogí saw her, he pronounced a spell (*mantra*) that she was turned into a bitch and began to run after the Jogí. Then the Rája seized her and tied her with a golden chain, but the Jogí turned her at once into a horseman (sawar), and took her home, when she became a woman again. Now this Jogí by his spells had killed all the people of the land in which he dwelt, and the only persons who survived were two, who equalled the Jogí in their knowledge of magic—a Bráhman and an old woman—the latter of whom lived in the Jogí's house. The Jogí was a great gambler, and he and the Bráhman used to play. Whenever the Jogí went to gamble he used to cut off the Ráni's head and hang it by a rope to the roof, while he put her body to sleep on a couch. When he came back he used to fix her together with a stick, and then she came to life again. Some time after the Rája and his brothers determined to go and recover the little Ráni. So with great difficulty they reached the Jogí's house where the old woman met them. They told her the whole story, and asked her to show them the little Ráni. She said:—"This is the Jogí's dinner hour. Wait till he goes, and I will do what I can." So she turned them into flies and hid them in the house. When the Jogí returned, he said:—"I smell a man, I smell a man." The old woman said:—"What a fool you are! There is not even a man's shadow here." So the Jogí was pacified and ate his dinner. So when he went away the old woman turned the king and his brothers into men again, and taking the stick ordered the Ráni's head to descend and join her body. She came to life again. Then they put her into a carriage and took her home. By ill luck the Jogí saw them departing, so he asked the Bráhman for a grain of sesamum (*sarson*), and with it blew a spell upon them, so they all had to come back to the Jogí's house, and then he killed them all except the little Ráni, to whom he gave a sound beating.

Now one of the seven wives had borne a son, and when he was grown up and playing with the other boys, he used to speak of his father and his uncles. But the boys laughed at him and said:— "Where have you a father or uncles?" So he was distressed and asked his mother, and she told him the whole story. Then though all his friends warned him, yet he determined to go and rescue them. So he rode off to the Jogí's house, and there the same old woman met him. She asked his business, and he enquired:—"Have not my aunt and my uncles come here?" So she told him that the Jogí had killed all his uncles, but that his aunt was living. He said:—"Show me my aunt, for I want to take her home." She said:—"I will show her to you, but take her home you cannot." So she showed him the head and body of his aunt, and gave him the magic stick with which he restored her to life. She asked:—"Who are you?" He answered:—"I am your nephew, and I was born after the Jogí carried you off. Now you must come with me." She said:—"This is impossible. Why are you risking your life?" The boy answered:—"Whatever

happens I must do it. But when the Jogí comes you must find out from him in what his life remains." So he cut off her head again and hung it up and went and hid himself. So when the Jogí returned the Ráni asked him where his life was. First he said it was in the fire, but she would not believe this, and so he tried to deceive her many times. At last he told her:—"Beyond the seven oceans is a forest watched by a tiger and tigress and a guard of nine hundred witches. In the midst is a sandal tree, on which hangs a golden cage containing a diamond parrot. In this is my life." When the boy heard this from his aunt he started at once, and with great difficulty crossed the seven oceans. The moment he came into the forest the tiger rushed at him, to whom the boy said:—"Good morning, uncle!" (*mámu salam.*) Then the tiger said:—"You have been twelve years coming, but still you are my brother:" so he spared him, and conducted the boy as far as his jurisdiction reached. When he got so far the tigress charged him, but she also spared him and conducted him to her borders. When he reached the witches' border they called out:—"We will eat human flesh to-day." But when he approached he bowed to each and said:—"Good morning, aunt." Then all said:—"Why, this is our nephew!" Then he told them that the Jogí had sent him for the diamond parrot. So they gave him the parrot, and when he returned he came to the Jogí's house and called out—"Jogí! buy the parrot?" When the Jogí saw the bird, he saw at once that this contained his life. So he rushed down to seize the bird, but as he was coming down the staircase the boy broke one of the parrot's legs, and immediately one of the Jogí's legs broke too. But he continued to run on one leg, so the boy broke the other leg of the parrot. Then the second leg of the Jogí broke, and he fell on the ground imploring the boy to spare him. Then the boy said:—"You have killed my father and uncles. You must bring them to life." So the Jogí did so. Then he said:—"You must restore to life all the people of the land." This too the Jogí did. Then the boy crushed the parrot to death, and as it died the Jogí died too. Then he took the magic stick and revived his aunt, the golden-haired Ráni. So they all went home and lived happily ever after.

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502. **Saharanpur—The Legend of a Famine.**—The great famine happened in this wise. The Rishi Gautama, stern ascetic though he was, could not resist the charms of the beautiful Ahalyá, and married her. He soon repented of his choice. Indra, the god of the rain, a most unscrupulous deity, previously guilty of stealing King Ságar's horse, conceiving a guilty passion for the sage's wife, proceeded to gratify his desires at the first opportunity afforded by the good man's absence. Gautama unexpectedly returned, and detecting him in the act of adultery, exclaimed:—"Ah! rascal! hast thou come to work evil in my house?" So he cursed the god whose body became infected with sores, and he retired to do penance in the Siwáliks, devoting himself to the worship of Siva. In consequence of his seclusion, no rain fell for one hundred years, and universal famine prevailed. The Munis and Deotas had recourse to Deví, praying for the fulfilment of her prophecy. She regarded them with one hundred eyes, whence her second name *Satákshí*, and kept her promise, nourishing all living creatures in the form of a yam. The fossils found in the Sewáliks are esteemed trophies of Deví's power against the giants, while the *surál* (*pueraria tubarosa*) is a living monument to her beneficence to mankind. This bulb grows abundantly on both sides of the Siwáliks, and being a common article of diet among the poorer classes, is, in their eyes, a voucher of the authenticity of the myth.—*Calcutta Review, Vol. LVII, p.* 203.

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503. **Treading on Heel Ropes.**—In the Parganas Bhawapár and Chillupár, district Gorakhpur, it has been observed that the native women very carefully avoid crossing the ropes tied to the hind legs of horses (*pichhári*), under the superstitious belief that by doing so they lose their fertility or become barren.—*Balkrishna Lal.*

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504. **Peculiarities of the Jinn.**—The elements, according to popular belief, are four, *viz.*, earth, air, water and fire (*khak, bád, áb, átish*). The first is supposed to be the one of which human beings are made, and the last is supposed to enter largely in the composition of the Jinn. Jinns are, it is believed, very partial to sweetmeats, and for the purpose of procuring these, are supposed to visit the shops of hulváis (confectioners) at night after the hours when men have retired. It is believed they go dressed in green and put their money down at the shop without a word, and receive the sweets in return. Woe be to the hulvái that weighs short!—*Jwalá Prasadá.*

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505. **The Legend of Raja Nala.**—Rája Nala, of Narwar, offends the Goddess Lakshmi, and is so reduced to want that he is obliged to go and seek the assistance of his father-in-law. On the way he catches some fish, which he makes over to his wife while he says his prayers. The Ráni in preparing the fish wounds her finger, and a drop of her blood touches the fish, which revive and jump into the water. The Ráni excuses herself by saying that she had eaten it herself. On reaching her father's house they are ignominiously received. A female slave gives them some broken victuals, which at the Rája's request the earth opens and receives. They then depart

and go to the house of an old friend who hospitably receives them. While lying awake the Ráni sees a golden statue of a peacock, which was adorned with a necklace worth nine lakhs, open its beak and begin devouring the necklace. Fearing that they would be suspected of theft they leave the house secretly, and go to Garh Pingla, where the Rája earns his living as a grass-cutter. There they stay twelve years, and a son is born to them, and on the same day the Rája of Garh Pingla has a daughter. When the time came for naming the children, Rája Nala is in despair at his poverty, but a Bráhman casts the horoscope of the boy, predicts that he will be a Rája, and that his name should be Dulhan. In the same way the daughter of the Rája is named Márwan, and it is predicted that unless she marries Rája Dulhan she must die, and that her husband had been born on the same day as she in a grass-cutter's cottage. Search is made, and the Rája directs that rations are to be distributed to all the grass-cutters, but no fire to be given to them. The other grass-cutters fail to cook their food, but when Rája Nala approaches the fire-place, fire issues spontaneously from it. The disguise of Rája Nala is then discovered, and his son is married to the Rája's daughter. Being reinstated in his kingdom, Rája Nala visits his wife's relations, but rejects their hospitality, and at his request the earth opens and shows the fragments of food which the slave-girl had given him. The relatives are confounded, and the Rája visits the friend who had received him with hospitality. He questions the Rája, who calls his attention to the peacock image, which is observed disgorging the necklace which it had swallowed. The Rája's integrity being thus established, he returns home. When his son Dulhan comes of age the Bráhmans are consulted to fix an auspicious day on which to claim his bride Márwan. They declare that unless Dulhan can ride in one day to Garh Pingla he will die if he consummates his marriage with Ráni Márwan. The father dreading the oracle, forbids the name of Márwan to be mentioned, and marries Dulhan to two celestial nymphs. Meanwhile Ráni Márwan is told of her marrige, and builds a palace near a tank. She induces her father to order that all foreigners should stay there, but that neither they nor their cattle should be allowed to use the water of the tank. Finally, a merchant arrives, who says he has come from Garh Narwar, 700 kos oft. Ráni Márwan induces him to take a letter to Dulhan, but Rája Nala learns of this, destroys the letter, and expells the messenger from the city on pain of death. Ráni Márwan then sends her favourite parrot with a letter to her husband: but his celestial wives destroy the bird with the letter. Finally, Ráni Márwan offers half the kingdom to any one who will take a letter to Dulhan. Finally, a poor wretch undertakes the dangerous mission. He goes to Garh Pingla and takes up his quarters with an old woman who makes garlands. Here he plays before Rája Dulhan and contrives to deliver the letter. Dulhan determines to claim his wife, and informs his father of his intention. His father explains the oracle to him and tries to dissuade him. Dulhan goes to the stables and asks the camels if any one will undertake to convey him in one day to Garh Pingla. All refuse except one old blind camel which had been a native of Garh Pingla, and used to go there still daily to drink water out of its tanks. She undertakes to convey him there in half a day. The suspicions of his nymph wives are excited, and while sleeping each used to put into her mouth one of Dulhan's fingers, so he could not escape without awaking them. He deceives them by making sheaths for his finger of bark, the colour of his skin, and when his wives sleep he withdraws his fingers from their mouths and escapes. He starts on the blind camel. His wives pursue, and overtaking him at the Chumbal river, hold on behind to the camel's tail. The camel advises Dulhan to cut off her tail, so that his pursuers might be thrown into the river. This he does and arrives at Garh Pingla, where he re-claims his bride, and they lived happily ever afterwards.—*Archæological Reports, Vol. VII., p.* 95, *sqq.*

[This is a curious variant of the well-known tale of Nala and Damayanti, for an abstract of which see Mrs. Manning's *Ancient and Mediæval India, Vol. II., p.* 85, *sqq.*—ED.]

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506. **The Four Princes and the Four Fairies—A Folktale told by Maulavi Karm-ud-din Ahmad of Mirzapur.**—There was once a king who had four sons. One night the king had a dream that there was a platform of silver, a tree of gold with emerald leaves, and fruit of pearls hanging on it. Soon after he saw a peacock rise from the earth and alight on the tree, when it be-began to eat the pearls. Suddenly all these things disappeared from his view as well as the peacock. On this the king woke and found himself alone. He was confounded at this dream so that he could not attend his council. On this the king's sons said:—"Father! what has happened to you to-day?" He told them what he had seen in his dream, and said:—"If I see this sight once again I will live: if not I will die." They promised to arrange for him to witness the sight again if he would give them three months' time. They asked him to be consoled, and to carry on his duties as usual. The four sons then started in four different directions. The youngest son went off towards Fairyland. When the youngest son reached Fairyland he sat down at the door of a Fairy. Soon after the Fairy saw him and fell in love with him. Now these Fairies were four

sisters. They all came up and saw the Prince, and asked him why he had come here. "If a demon (*deo*) chance to see you he will eat you up." He said :—"I have come to your door and now will not leave it." So the Fairies agreed to keep him as their servant. Accordingly he stayed there, and shortly after he himself fell in love with the Fairy who loved him. He told her that he had come on business. She asked him what the business was. He then told her his father's dream, and that he had come in search of the sight which had appeared to his father. So she asked him to explain what it was his father had seen. He explained it fully. The Fairy said :—"All right! When do you wish to go?" He said :—"Only a fortnight remains out of the three months." The Fairy said:—"You can go tomorrow. But remember that we are four sisters. When you reach home, place four chairs in a row, and sit on one yourself and keep a drawn sword in your hand." Further, she gave him a hair and a little box, and said:—"When you burn this hair we, four sisters will appear. But take care that you do this yourself, and do not allow any one else to do it for you. If you fail we will never come. When we come we will dance. As we dance—whichever of us begins to dance and then say "Wáh! Wah!" cut off her head with the sword. By doing this the platform of silver will be produced. When the second Fairy dances and says "Wáh! Wah!" cut off her head, and out of it will be formed the golden tree. Do the same with the third, and the emerald leaves will be formed, and when you cut off the head of the fourth, the clusters of the pearls will be produced. Soon after open the box which I have given you, and out of it will come a peacock which will sit on the tree and begin to eat the pearls. Every thing will then disappear: and the four Fairies will appear sitting on the four chairs, and the peacock will return to his box." The Prince hearing this went home. As he was near home he saw his three brothers. He asked them if they had brought this wondrous spectacle with them. They said they were unable to find it. Then the three Princes asked the youngest if he had found it. "Yes," said he. The elder brothers thought it very curious that he should have succeeded when they had failed. So they made a plan to learn the secret from him, and then throw him down a well. They asked him to draw a little water for them. So he told them the secret and drew some water for them. Then they pitched him into the well. They went with the secret to the king, and proclaimed through the city that whoever wished to see the spectacle should present himself. A great crowd assembled. One of the Princes then burnt the hair and the four Fairies appeared. They saw, as they were flying through the air, that the young Prince was not there. The Princes put the hair several times on the fire, but the Fairies did not appear, but returned home. On the way back the Fairies were thirsty, and went to draw water from the well into which the little Prince had been thrown. They got a demon to let down a rope to draw water for them. The Prince caught the rope. The demon said :—"Who are you?" He said:—"I am a man. Pull me out." The Fairies told the demon to draw him out. When the Prince came out the Fairies recognized him. When they heard his story they told him to go home and put the hair on the fire, and they would come at once. When he came home his three brothers wondered and said:—"Well, you can display the spectacle. But do not tell our father what has happened." He replied that he would say nothing. He burnt the hair, and the Fairies appeared, and all happened as they promised. The king was delighted at the sight. Then another king who was present saw the sight and wrote him to order him to present the spectacle to him or stand the risk of war. The young Prince told the Fairies that the other king had demanded to get the spectacle. The Fairies said:—"You may prepare to fight." The other king wondered that this inferior king should dare to resist him. When the battle came off the Fairies sent the demon to help the little Prince, and he in a moment disposed of all their enemies. Then the Fairies pardoned the three brothers, and all four married the four Princes.

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507. **The Crow and the Sparrow — A Folktale recorded by Maulavi Karm-ud-din Ahmad of Mirzapur.**—There were once a crow and a sparrow who agreed each to eat the young of the other when they were born. When the crow had young the sparrow ate them : when the sparrow had young ones, the crow wanted to eat them. The sparrow said:—"Go first and wash your mouth in the tank." The crow went to the tank. The tank said:—"Go and bring a water vessel (*abkhora*)." The crow went to the potter. The potter said:—"Bring me clay first." The crow went to the cow and asked her to dig some clay. The cow said:—"First bring me some grass." The cow ate the grass and dug the clay. The crow took it to the potter. He made the vessel. The crow came to the tank and was about to draw water when a king, who was sitting there on the watch for sport, slew the crow with an arrow.

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508. **A Cure for Piles.**—It is believed by the Muhammadans of Oudh that piles can be cured if the sufferer sits on the skin of a tiger, while the possession of its claws prevents the effect of evil-eye.—*Aziz-ud-din Ahmed.*

ETHNOGRAPHY.

509. **Eastern Districts, N.-W. P.—Customs of the Shiah Muhammadans.**—The death ceremonies follow generally the usual Muhammadan practices. Pomegranate or honey syrup is put in the mouth of the corpse. The coffin is covered with a cloth, and a canopy is drawn over it. When the grave is reached the body is taken out of the coffin and placed in the grave: the coffin is thrown away. The funeral party then move back forty steps. The grave is filled up and levelled, and prayers are read by the Maulavi. When they return home bread prepared with milk (*shírmál*), bread and roasted meat, are sent to them from the houses of their co-religionists. This food is not kept till next day, as it is called bitter bread (*karui roti*). On the third day is the *phúl* ceremony, when there is a meeting (*majlis*), and the Qurán and prayers are read. This is also known as the *seyam*. There are similar ceremonies on the 10th (*daswín*), 20th (*bíswún*), 30th (*tíswán*), and 40th (*chehlam*) day after death. On these days prayers are read and food distributed. On the 40th day the Maulavi who reads the Qurán is presented with a copy of the sacred book, clothes and cash. Finally the *Fátiha* ceremony is held on the third, sixth and twelfth month after death.—*Bhan Pratáp Tiwárí: Chunar.*

510. **Mirzapur — Aboriginal Tribes—The Couvade.**—I have at length come across what seems to be a genuine instance of the couvade among the Kolarian aborigines. After a woman is delivered she is given a clearing dose, known as *janam ghúnti*, or "the draught of birth." It generally consists of ginger, *ghí* and *gur* or coarse sugar. The peculiar point is that a dose of this is given to the father at the same time as it is administered to his wife. This is clearly intended to mark his paternity, and the idea seems to be based on the same principle as the couvade. How far is this custom general?—*W. Crooke.*

511. **Sirsa — Death Ceremonies of the Bagri Jats.**—(Continued from para 452). When a small child under seven years old dies, no particular ceremonies are performed. The body is taken outside the village and buried, not burnt, and the period of mourning lasts for only a few days. When an adult dies the relations are called together, and the son or brother of the deceased washes the body and wraps it in the dead clothes (*kafan*), consisting of a loin-cloth, turban and white sheet. A bier (*sídi* or *arthi*) is then made of two long sticks and three short ones, fastened like a ladder, and covered with a white cloth: on this the body is placed and a coloured wrap (*khes*) thrown over it. The bier is then carried out by the relations, and followed by the weeping women to the door of the house, while the men repeat the name of God (*Parameshar* or *Rám sát hai*—"God is true"). At first the body is carried head foremost, but when the procession gets outside the village the bier is placed on the ground, and the son of the deceased or other near agnate, who acts as chief mourner (*karam karnéwala*), puts four balls (*pind*) of barley flour on the ground round it, and sprinkles round it water from an earthen jar, which he then breaks. Then the bier is again raised and carried, this time feet foremost, to the burning-place, or sometimes the bearers simply change places without turning the corpse round.—*J. Wilson: Settlement Report, p.* 168.

(To be continued.)

512. **Changing of Fields periodically.**—Can any one give any instance of the custom of a periodical re-distribution of the village cultivated area among the residents? It exists in the Biláspur district, Central Provinces. "Another peculiarity is the practice of changing fields. This would occur periodically, so that no tenants should monopolise the best land. The practice is not universal. It occurs in some villages only." —*Central Provinces Gazetteer, p.* 114.

513. **Banjaras and Nats.**—The record of Banjára sub-divisions, given in the Census Schedules, appears to indicate relations between Nats and certain classes of Banjáras, or a tendency, on the part of Nats to describe themselves as Banjáras. A caste—*Bádi* Banjára—occurs in Muzaffarnagar, in several villages and parganas. It is stated by Mr. Vincent Smith that they are not distinct from Banjáras. They pound rice and are carriers, using bullocks. Amongst Banjára sub-divisions elsewhere we find Bádi, Brijbási, Chamár Banjára, Banbata. Brijbási is like Bádi, a well known Nat sub-division. Chamar Banjára and Banbata both appear to indicate a lower caste status than that of Banjáras proper. A large number of the Banjára sub-caste names, *e. g.*, Chauhan, Ráthor, Pamvár, Mar are such as are commonly assumed as sub-divisional names by Nats and other low-caste tribes. It is probable that correspondents of the "*North Indian Notes & Queries*" may be able to give some information on this subject.—*D. C. Baillie.*

[It is nothing new to learn that the names of the sub-divisions of Nats and Banjáras approximate. They are both undoubtedly mixed tribes and certainly Banjáras, and I believe some Nats, admit outsiders. In Mirzapur the Bádis call themselves Nats. Their speciality is tattooing women. I may add that all the Seoris of Mirzapur, who are undoubtedly of non-Aryan origin, now call themselves Banjáras.—ED.]

514. **Faizabad — The Bhar Tribe — The Tharus.**—The Bhars were formerly dominant in pargana Surharpur, and traces of their buildings are still to be found. They are said to have paid tribute to the rulers of Delhi, and their downfall is attributed to default and lack of power to manage in the early days of Timur. More probably their suppression was effected by Mahmúd's Wazír, Khája Jahán, who founded the kingdom of Jaunpur in *A. D.* 1394. The Thárus of the Tarái are said by the people of these parts to be the descendants of the expelled Bhars; but in fourteen villages of this pargana a large number of these people are still to be found tending swine, seldom tilling on their own account, and engaged in menial servitude. I have been told of one of these who will not plough with his own hand to this day, alleging as a reason that he is descended from a chief among his people. These people affirm that they are the descendants of the Rájbhars of old, and that they have nothing in common with the Rájputs of these times. None of the existing Bhars have any rights in the soil, and so all proprietary rights date from a period subsequent to them, and may be traced back to seven parties who, from time to time, settled, first as servants of the Bhars, and eventually succeeded to their rights.—*Settlement Report, p.* 150.

515. **Shahabad—Marriage Customs of the Kharwars.**—Marriage is the most important and expensive ceremony of the Kharwárs. It consists, in fact, of two ceremonies: the betrothal and the union with the bride. The proposal of marriage is started by the despatch of a messenger by the bride's father with a present of Re. 1 to the bridegroom, the father at times being his own messenger. The messenger with his suite is received with due respect, and the sacrifice of a goat, soon after his arrival, marks the honour of his reception. Feasting commences, and lasts for two or three days, during which the parties have ample time to take note of mutual hospitality and gentleness. If both are pleased, the union is well nigh sure to take place. The bridegroom's father, in his turn, goes to the bride and gives her usually the valuable present of Rs. 5. When the preliminaries are thus settled the bride's father sends word to the bridegroom's father to fix the marriage-day (*lagan*). Before that great day, however, another ceremony has to be gone through. A gay party starts in the evening and stops for the night at the bride's place. Next morning the village barber is called in, and he paints a square on the ground with rice-flour. The bride, duly attired, is made to sit on this square in front of a vessel full of water. The priest, a Bráhman (for he has not been slow to lend his services to the aborigines), at times officiates.—*Calcutta Review, Vol. LXIX, p.* 361.

(To be continued.)

516. **A Wife hiding her Face from her Husband.**—A Hindú wife, and in many families a Muhammadan wife too, whether young or old, will not show her face to her husband in presence of any of their elder, male or female, relations; but an elderly wife will uncover her face before her husband in presence of their younger relations.

A bride or a young wife will not only keep her face covered, but will not speak to her husband in presence of any relation, young or old; but an elderly wife will speak to her husband with covered face.

This rule of covering the face is strictly observed by wives when they appear before any male relation who is older than their husbands.—*Firozpur: Rai Maya Das.*

517. **The Minas of Central India.**—Individually the men are brave to desperation, athletic and many of them tall with fine countenances, denoting their superior origin. Similarly as the Parihár has no resemblance to the aboriginal Bhíl, Kol, Mair or low-caste Mína of the Aravalli, so he has nothing in common with these races but his lawlessness. He will neither eat, smoke, nor intermarry with them: that is to say, the Parihár will not give his daughter in marriage, though he will take to his bed as many daughters of inferior tribes as he can support. Their pride of birth is indeed excessive, fostered by traditions ascending beyond the bounds of history to the region of myth, till they arrive at the celestial origin of the Parihárs on the occasion of the creation of the four warrior races on the holy Mount Abu. The genealogist of the tribe is the honoured guest in every village he visits in his annual round. Each family engages his company for one day, which is occupied in recording in the ponderous *MS.* volume the recent additions to the family-tree, whether in the male or female branch: for even the ancestry of the women is duly recorded. It is easy to understand the effect of the cherished pride of birth in supporting their indomitable spirit. About half the tribe are armed with matchlocks of a superior manufacture, about half with the bow, and all with the *katár* or double-hilted dagger, which is a weapon they peculiarly affect. It is never detached from their person for a moment, waking or sleeping. Free from the ordinary prejudices of caste, the Parihárs are great eaters of meat which their cattle-lifting raids furnish in profusion, and drinkers of spirits which serve to increase their natural ferocity. All are married, and many beside take in keeping the widows of their deceased clansmen to the number of two or three each, or otherwise domicile women forcibly abducted in these raids. Thus the villages have become greatly over-populated as regards the possibility of finding support from the village lands.—*Colonel Showers in J. A. S. B.*

518. **Bundelkhand—Burial Customs.**—Once I had occasion to visit Charkhari, and was surprised to see there the graveyard of the Royal Family, because the Mahárájá belongs to a clan of Kshatriyas termed *Bundela*, and is certainly a Hindú Prince, and, except several sects of Sádhús, it is the prevailing custom with the Hindús to burn and not to bury their dead. But on enquiry I was told by a gentleman of the *darbár* that I was quite wrong to think that the dead body of the deceased is buried. In fact, it is an ancient custom observed in the Royal Family, that when any one dies his dead body is burnt in the graveyard with all the common ceremonies of a Hindú as laid down in *Garur Puran*, and the ashes only are buried on the spot, and a tombstone raised on it afterwards.—*Chandra Bali Sukul.*

519. **Pundir Rajputs—Their Legend.**—Others tell quite a different story. After being rescued from Ráwana, Síta took up her abode in the woods with the blind Rishí Valmíki, and then brought forth her elder son, Lawa. Now the old man used to take care of the infant every day, while the mother went out of doors to bathe. But one day she happened to take the boy away with her during his absence. When he returned he groped about in vain looking for the child, and could not make out what had become of it. Convinced at last that it was lost, he resolved to provide a substitute, and moulding an effigy out of a lump of clay (*pindá*) stiffened with *kusa* grass, in the likeness of the boy, he inspired it with life, so that Síta, on her return, found herself the mother of two children, the second of which was distinguished as Pind Pundír.—*Calcutta Review, Vol. LXIV, p.* 71.

520. **Gurgaon—The Legend of the Badgujar Rajputs.**—They say that their ancestors migrated hither from Jalandhar under the following circumstances:—It appears that an ancestor of theirs was playing at dice with the Goddess Devi, when he noticed that her hand was wet: he asked her the cause, and she replied that she had just rescued a ship which was sinking in the sea: this seemed to him so improbable that he somewhat rudely impugned her veracity, and was in return visited with a curse, which caused him and her to wander forth, until the new seat of their race was pointed out to them by the given sign of the cart-axle breaking down: and then after a series of conflicts they drove out the Khánzádas, who then held the country and established themselves at Sohna and in the country round. The date given for the migration is about the middle of 15th century.—*F. C. Channing: Settlement Report, p.* 33.

[It would be interesting to learn if any of the North-Western Provinces Badgújars know of this legend.—Ed.]

521. **Muzaffarnagar—Jats—Khap and Got.**—The three Jats (of Bhemiswal, Siláwar and Malchudi), who brought me the decision of the punchayat about marriage expenses, etc., say that *Kháp* is the more general term, and may include many gots, *e. g.*, a whole *Chaisrasi* will form a *Khep*, and may comprise only one got, as the Sisamli 84 comprises only the Báliám. The Bhemiswal 32 includes many gots.

In marriages all Jats avoid their own mothers' and paternal grandmothers' gots.

The speakers showed great aversion to Bráhmans, and declared that Bráhmans ruin them.

Many Jats practise a form of polyandry: one wife sufficing for several brothers.—*V. A. Smith.*

522. **Field Names.**—Many fields take their names from trees:—*Pachperiya* = the field with five trees: *Jorwariya* = the field with two trees: *Nibuariya* = the field with the *nimbu* or lime tree: *Nibiahwa* = the field with the *ním* tree: *Semarha* = the field with the *semal* or cotton tree: *Jamuniha* = the field with the *jámun* tree: *Belahiya* = the field with the *bel* tree: *Mahuáriya* = the field of the *mahua* tree: *Bari bágh* = the big grove: *Akelwa ám ke uttar* = the field north of the single mango tree: *Andhiyáriya* = the place where it is dark in the shade of the spreading fig tree: *Piparahiya* = the field of the *pípal* tree: *Bakainiya* = the field with the *bakayan* tree: *Per tar* = the field under the tree: *Mithiahwa* = the field of the sweet *mahua* tree: *Madhu kheriya* = the field of the *mahua* good for making spirits: *Jirauhiya* = the field of the *mahua* with lots of kernels: *Dunrwa* = the field of the tree with its top cut off: *Amliahwa* = the field of the tamarind tree: *Baburihwa* = the field of the acacia tree.—*W. Crooke.*

(To be continued.)

523. **Hoshyarpur—Proverbs about Castes.**—

Bhánd, bhandári, bhutna,
Ránghar, ránd, shaitán,
Záhira kardé dosti,
Dagha den maidán.

The Mirási, trustee of goods, demons, the Ránghar, the widow, the devil, outwardly show friendship, but in time of need practise deceit.

Bhandar nál val kheti kíti
Gán bájá apné kar líti.

When the Mirási is a partner in agriculture he measures his profits by singing (instead of taking his share of the work).

Tel tamá ján ko milé,
Turt narm ho ját,
Tínon narm na hot hain—
Kuppa, Turk, Kalál.

Most things are softened by oil or a bribe: three things do not soften—a leather butter vessel, a Musalmán, and a Kalál.

Je Ghází thiwen Rabb thín,
Tan háth pakar talwár,
Pahla Ránghar márké,
Pichhon Káfir már.

If you wish to be considered a Gházi by God, then take a sword in your hand: first, kill a Ránghar, then an infidel.—*Settlement Report, p.* 209.

524. **Palamau—The Cheros.**—In the remote ages, that is six or seven centuries before the Christian era, that part of the country extending from Chunár to Girdhaur was then known as the Kekata country, the inhabitants of which were called Cheros or Kols. The names of these two people are always associated, and the popular belief is that they were one and the same. This, I think, is an open question. The Cheros, it appears, were the ruling race and princes of the people, while the Kols were the dregs of the nation: and the fact of the Kols having retained their nationality intact, while the Cheros have almost entirely disappeared, is accounted for thus, that while the former have adhered to their impurity of life, the latter have aimed at Hindú purity, and seek to be considered as Rájputs. Numerous ruins in Behar and Shahábád [unquestionably Buddhist] are attributed to them. The Cheros are supposed to be descended from the princes of the great Sanaka family, and to be a collateral branch of the Brahadrathas of the family of the Moon: but the Cheros, it is alleged, deny this pedigree, and claim the honour of being descended from the Great Serpent, who is King of Hell (*Pátála*), that is to say, the devil. The families of the Sun and Moon appear to have one common origin—Kasyapa. The popular belief in the Shahábád district appears to be that the Cheros were expelled by the Savara or Suir tribe under Phadi Chandra, either in 63 *A. D.* or 561 *A. D.*, it is not clear which. Then again it is alleged that these Savaras were themselves Cheros, and that they were destroyed between the years 918 and 969, and this is strengthened by the allegations of the Cheros themselves, who declare they were destroyed by a tribe of pure Rájputs, called Harihos, of the family of the Moon. This word Hariho appears to me to smack immensely of the Kol, and I rather doubt the story of their being Rájputs.—*L. R. Forbes: Palamau Settlement Report, p.* 36.

[But there is a clan of Harihobans or Hayobans Rájputs in Ballia.—See Sir H. M. Elliot: "*Supplemental Glossary,*" *sv.*—Ed.]

(To be continued.)

525. **The Sect of the Jogis.**—"The Jogís believe that *Isvara* or the necessary being exists, one, the principle of intellect without an equal, without decrease or increase. In the language of the Hindús *Isa* signifies 'Lord,' and without *Isa* all is but *Jíva* or casualties: in their language *Jiva* means 'life.' They hold *Isa* to be the maker of the whole world, and the creator of all the elements: his holy being is free from care, sickness and want, and placed out of the circle of work and agency, that is, this holy being neither wants nor urges any religious rites, such as ablution, and the like: his knowledge soars above and comprehends all being: he is the Lord, and none beside him invested with supreme power: death and pain never approach his existence which has no limits: *Jíva*, 'life,' they call what is in the fetters of cares, in the bonds of infirmities, under the pressure of pain, and in the prison of works and doings, and subject to the control of others without command over itself. This life is, in truth, neither material nor corporeal: it is by ignorance only that it is thought to be one with the body, and the body is supposed by them to be revolving in the circle of material forms: by the necessity of times and seasons life abandons the works of the body and passes into another frame, and in this manner it migrates. Without the *abhyásayoga*, or frequent contemplation of deity, the soul cannot be free of the bonds of the material world and from the prison of what is corporeal: and *yoga* in the language of the learned Hindús signifies 'union' or acquisition; and *abháysa*, 'the dominion of the eternal sphere,' *i. e.*, possessing the enjoyment of a desired object, and the object of *yoga* is that the heart be constantly kept in the remembrance of God."—*Dabistán, II., p.* 128.

(To be continued.)

526. **Hoshyarpur—Popular Sayings about Rains.**—

Raien te chandúr, máriyé zarúr:
Wuh karé chughli, wuh paté angúr.

Take care to kill the raien and the *chandúr* bird: the one backbites, the other eats the grapes.

Je tú banda sain da,
Basah na khain raien da.

If you are a worshipper of God, put no trust in a raien.—*Settlement Report, p.* 56.

527. **Jalandhar—A Caste Proverb.**—

Rajiá mainhán na chaldá hal:
Rajiá Jat macháwé kal:
Rajiá mainh na kháwé kal:
Rajiá Khattri jáwé tal:
Rajiá Bráhman paindá gal.

A male buffalo, if in too good condition, will not plough.

A Jat too well off makes an uproar.

A female buffalo, if in too good condition, won't eat her oil-cake.

A Khattri well off, yields in a dispute.

A Bráhman, if well off, takes you by the throat.—*W. E. Purser: Settlement Report, App. XXXIV.*

ANGLO-INDIA.

528. **A Sacrifice to Superstition.**—It will be hardly credited that in these days of enlightenment, superstition regarding the power of ghosts and guardians of buried treasure should be believed in which would lead respectable cultivators to the gallows. In this instance we have an old village officer (*patel*), who is a descendant of a very respectable family, who inherited from his forefathers an extensive tract of land, the village fort, and the emoluments pertaining to the office as headman of the village: he appears to have had two ideas in his head, the *first* (as a good Hindú) was to have a son; and, *secondly*, to find the buried treasures of his ancestors. He commenced by putting away his first wife, as she was barren; the second turned out no better, so he took a third in his old age, who fulfilled his wishes and bore him three children. Unfortunately this wife was imbued with the same hallucination, and went in seriously for treasure trove. She worked on the old man, Wun Singh, by describing the vivid dreams she was constantly having of the sparkling gems and shining metal lying piled up in several places in the old fort, guarded by a mass of hideous appearances. Her imagination was so great that she induced the old blue-beard, her husband, to dig in all directions, and to consult soothsayers and diviners from all parts of the Berars. Most of these clever men hinted that a sacrifice was necessary to induce the guardian imps to relax their watch; but they failed, or had not the courage to say the kind of sacrifice which was essential to success. At last a Koli in a remote village was heard of, who was great at curing people by *mantras* and explaining dreams, so the old man and his wife sent for this arch-impostor, who puzzled them with a number of unholy rites, and on the payment of a good sum produced his divining mirror, saying that an individual must be found who had been born leg foremost, who on looking into the mirror would point out the exact spot where the treasure was deposited. Several men and women were tried, but failed to see anything but their own sweet faces. This was not satisfactory, so the Koli magician announced that a certain Gond boy, living under the patronage of a neighbouring *patel*, had all the necessary acquirements for the purpose, so after some negotiation the Gond boy was procured for a consideration. On the day after the arrival of the boy, the Koli proved undoubtedly that he was a great magician, because, on looking into the mirror, the boy at once pointed to the spot where he said he saw treasure. This spot was dug up and some pice and a ring were found: this gave an incentive to greater exertions, and finally the Koli, after being in a trance, prophesied that if a first-born were sacrificed it would propitiate the demons, and the treasure be forthcoming. The question was to get the first-born. This was got over by Wun Singh and his blood-thirsty spouse agreeing to give up their daughter-in-law. So the girl, a child of eight years of age, was sent for from her parents, and certain ceremonies gone through, which luckily frightened the child, so she took the first opportunity of running away. Then it was agreed that they should sacrifice their own eldest son, the husband of the sensible little girl who ran away. The mother was hot on this atrocious deed, but the old man hesitated. Ultimately it was decided that a boy who was in their service should be used for the purpose, although he was not quite the first-born, but was the eldest of the family to which he belonged. Some delay occurred in carrying out the scheme, as a marriage intervened; but when the coast was clear the Koli magician again performed some surprising tricks and roused the enthusiasm of the household of Wun Singh. So the boy was washed and dressed and anointed and worshipped, then fed on good things till well into the night, when two of the brothers of Wun Singh's wife pounced on him, gagged and bound him. Wun Singh's wife producing a sacred dagger, the boy's throat was deliberately cut, the blood being caught up in a dish and then sprinkled on certain spots indicated by the Koli, the body being thrown into a well inside the fort. Then digging commenced again, but without result. Somehow the police heard of the sudden disappearance of the boy, and a sharp Inspector disturbed the conspirators by discovering the body in the well. The woman and two others confessed, but the Koli magician decamped.—*Pioneer.*

PHILOLOGY.

529. **Hoshyarpur—Rural Proverbs.**—

Hal halikar, gandal dáti,
Ghar áwan ta ran laráki,
Rabá hun marún,
Ki pichhli, ráti.

A plough that shakes, a sickle with knots in the handle, a quarrelsome wife when you come home—Oh God! let me die now or later in the night!

Sáh bina pat nahín,
Guru bina gat nahín.

There is no respectability for a man who has not got a banker; nor heaven for one who has not got a religious instructor.

Súkha huqqa, andhota munh,
Chandra put, kaputí nuh,—
Juhan cháuhán da phitté munh.

A pipe without water in it, an unwashed face, a bad son, a shameless daughter-in-law—these four blacken a man's face.

Rajé kám na aondé nái, kutta, báj,
Bhúkhé kám na aondé, bail, mahájan ráj.

A barber, a dog, and a hawk are useless when sated: a bullock, a trader and a king are useless when empty.—*Settlement Report, p.* 214.

530. **Ludhiana—Divisions of the Day.**—

Amritvela = Sunrise.
Chávela, lassivela = Morning.
Rotivela = 10 to 12 A. M.
Dopahar = Noon.
Dindhala, *Tíja pahar*, *Landevela* } = Afternoon.
Athan, *Takála* } = Evening.
Dhandulkán = Dusk.
Rát = Night.—*Settlement Report, p.* 70, *sq.*

531. **Mirzapur—A Village Love Song.**—

Lálan bachan sabhári kai bolo.
Chári taká kí kámarí orhé, barhi barhi bachan na bolo lálan!
Thárhé kadam tar muralí bajáwain; máno, pitá jí ké áyé Jánu molan.
Laihon chukáyé kasarí sab din ki, já din aiho hamáré tolan.
Srí Raghu Ráj kahai—mudmáti Gujariyá bhítar báhar karat kalolan

Sweet-heart! take care what you are saying. Speak not boastfully when you have only a two-anna blanket to wear. Under the *kadam* tree you play your flute

and think me no better than a slave bought for you by your father and mother. Mind, when you come to my hamlet I will revenge myself for all your nonsense. Remember what Raghuraj says—the Gujar girl in the pride of her youth goes frisking about within and without!

532. **Montgomery—Names for Famines.**—The *Tituniwala* famine occurred in 1783 *A. D. (Jan chális)*, and was so called from a black beetle *(titun)* that was produced in abundance in the dung of cattle and eaten by them in return. The *Lúkiwála* famine occurred in *A. D.* 1813, and the *Markanwála* in *A. D.* 1833. They derive their names from the grasses that sprang up abundantly when rain did come at last.—*W. E. Purser: Settlement Report, p.* 152.

[Can any one quote other local names like these for famines?—Ed.]

LOCAL HISTORY.

533. **Marwari Weather Proverbs.**—In Marwar rain and frost are usually brought by a north wind.

Páni pálá, pádshah utarád su áwe.

Rain, frost and kings come from the north.

Titar pánkhi bádli,
Biduá kajal rekh,
Wa barse, wa ghar kare,
Ta men, meen na mekh.

A partridge's feather like cloud,
A widow with collyrium marked eyes,
One will rain, the other again keep house,
Of this there can be no doubt.
(Or no need to consult the planets to discover this).

Parbháte geh dumbrán,
Dopharan tapant,
Rátu tárá nirmalá,
Ab chela gachant.

Rolling clouds in the morning,
Heat at mid-day,
At night clear stars,
'Tis time to be off my son.
(These are signs of drought and famine).

Sáwan más uráwe guddi,
Aj nahin to kale dúbi.

Should you fly a kite in Sáwan,
If not to-day, to-morrow it will sink.
(Because rain will wet it).

Kirti ek jhabúkro ogan sah galya.

A flash of lightning in Kirti
(from 9th to 22nd May), cancels all bad omens.

Adra baje bái,
Jhoonpri jhola khai.

If the wind blows under Adrá
(from 20th June to 3rd July),
The hut will rock.
(Will be abandoned on account of the famine which will follow).

Sáwan pahli panchmi,
Jo baje bahu bái,
Kál pare sahu desh men,
Minakh minakh ne khái.

If on the 5th day of Sawan
The wind blows strong,
A famine will prevail throughout the land,
And man will eat man.

Bhor same geh dumbrán
Athan silá báo,
Sah deo Joshi kahe,
Yih kálán tanná subháo.

Rolling clouds in the morning,
A cool breeze at eve,
Says Sáhdeo Joshi,
Are signs of famine.

Sáwan pahlé paksh men,
Jo tith toté jái,
Gao na jhele báchrá
Táber beche mái.

In the 1st fortnight of Sawan,
If a day be cancelled (by the Hindi Calendar),
The cow will not keep its calf,
The mother will sell her child.

Máh mahiná pare na sit,
Maingá anáj janiye mit.

If no cold in Máh (January),
Know friend, grain will be dear.

Bale buthi ne Tale túthi.

It has rained in the hills and "tale"
or Tilwara is blessed, or "The low lands are content.

Agast úgá ne meh púgá.

Canopus has risen and the rain is past. There is said to be no rain usually after the star canopus appears above the horizon.

Abhá rátá ne meh mátá.

Red horizon, heavy rain.

Abho pilo ne meh silo.

Yellow horizon, scanty rain.

Esáni, neoli bisani.

Lightning in north east—a full purse.
(Good crop).

Rohni raile
Rupia ri adheli.

Rain in Rohini
(from 23rd May to 5th June)
The price current is 8 annas.
(Reduced by half).

Barse Bharni
Chode parni.

Rain in Bharni
(from 25th April to 8th May),
Husband quits wife.
(So severe will be the famine that he would not be able to support his dearest).

Ashlecha butha bedán
Ghare badhávna.

Rain in Ashlecha
(from 1st to 14th August) is welcome to doctors.
(A disease is sure to prevail).

Mirag báo ne bájio
Rohin tape ne Jait
Kaino bándho jhoprá
Bussán barla het.

If winds blow not in Mirag
(from 6th to 19th June),
If heat be not intense in Rohini
(from 23rd May to 5th June) and Jait (from 21st June to 3rd July)
Why should we build a hut?
We shall have to live under banyan.
(Will be homeless on account of famine and consequent emigration).

Asad sú navmi,
Ghon bádal ghan bij
Kotha kher khankherdo
Rakho balad ne bij.

On the 24th of Asad,
If much clouds and lightning,
Clear out your granary,
Only keep seed and bullocks.
(The year will be a good one and no stock of grain, except seed will be required).

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POPULAR RELIGION.

534. **Sayyad Salar Masaud.** — (Continued from para. 484). Several families in Bahraich are supposed to be descendants of the invaders. Sayyad Masaud Biháni escaped to Biháwan in Faizábád, and the descendants of his brother fugitive Shekh Mahmúd still inhabit the town of Hanswár in pargana Bihar. Other Shekhs established themselves in the same vicinity, and a Mughal family in Alanpur, in pargana Akbarpur. The town of Saidpur, in Bara-Bánki, is believed to have been founded by Sayyad Abdulla, one of Sálár's captains, and the Patháns of Gopamau claim descent from other warriors of the same army. The old Bhar citadel of Udyanagar was demolished, and the town of Jais founded on its ruins by Sayyad Najum-ud-dín, who commanded a portion of the hosts of Masaud: Subcha, at the same time, passed into the hands of the present Shekh owners: Salon contains the *dargáh* and tomb of the martyr Píran Puronta Shahíd said to have been a companion of Masaud, and some Shekh families in the Partábgarh district claim descent from members of the army.

(To be continued.)

535. **Hyderabad—The Langar Festival.**—This is said to have originated in 1594, when, on the 15th Zulhijja, a prince of the Kutub Sháhí line was carried off into the jungle on a *mast* elephant. On his recovery his mother, in fulfilment of a vow, had an elephant's chain in gold carried in full procession to the shrine of a local saint. The Nizáms continued the festival thus founded, when they succeeded to the Kutub Sháhi dominions. The procession has always been called the Langar, and is as popular as ever. —*Temple's Hyderabad, Kashmir, Sikkim and Nepál, Vol. I, p.* 115.

536. **Khonds — Worship of the God of Springs.**—Next to rain the chief dependence must be on springs. Hence the God of Fountains is caressed with special favours, and sought with special offerings. — *Captain Macpherson's Report*, quoted in *Calcutta Review, Vol. V, p.* 57.

537. **Benares—The Worship of the Panchon Pir.**—(Concluded from para. 476). Wayworn and bedraggled, the travellers entered the presence of Ghází Miyán, who refused to receive their obeisance. "A pot with a spout!" he cried angrily; "is this your prize from the island of

Lanka? Leave me. Your faces are blackened. Never darken my threshold again." 'Ajab Sálár turned sadly to depart. "I am wearied," he said, placing the pot on the ground; "hath any former comrade so much friendship left, that he will carry me this little pot." A number of good-natured courtiers were willing so far to befriend the fallen favourite. To their amazement, none could remove the vessel a hair-breadth from the pavement. Even the gigantic 'Atáú Sálár, though his sinews stood out like whip-cords, and the sweat drops tumbled from his forehead, fairly confessed himself beaten. "I must carry it my-self," sighed 'Ajab Sálár, lifting it with his little finger. Ghází Miyán's curiosity was aroused. "Open it," he cried. 'Ajab Sálár obeyed. Out of the puny vessel uprose the terrific figure of Palihár. With a yell of dismay the courtiers bolted, breaking arms and legs, and noses in their hurry.

"Ye have used me monstrous ill," grumbled the giant; "for breakfast I never take less than 52 maunds of grain, while $1\frac{1}{2}$ lakhs of maunds is my bellyful. Yet ever since I was entrapped at Lanka, I have tasted neither bit nor sup, except sea-water." "Beshrew me," exclaimed Ghází Miyán, helplessly shrugging his shoulders; "this captive will soon exhaust my treasury. Suggest something, 'Ajab Sálár!" After a moment's reflection, 'Ajab Sálár suggested the following bill-of-fare:—

(*a*) 22 pitchers of sherbet,
(*b*) 22 he-goats,
(*c*) 100 maunds of grain,
(*d*) 22 gallons of liquor.

"Take this captive, 'Ajab Sálár," cried Ghází Miyán; "I make a free-gift of him to thee. I beg but one favour. Give him enough to eat."

'Ajab Sálár was perplexed. At last he whispered to a slave-boy, who soon appeared with a charger containing—

(*a*) $1\frac{1}{4}$ seers of flour,
(*b*) 1 chittack of clarified butter,
(*c*) 1 cock.

"Eat," said the hero.

Palihár lost his temper. "So help me, Vishnú," he yelled; "this is not equal to the filth of my nails or the scrapings of my teeth." At this vulgar and impious language Ghází Miyán was aroused. "Peace, my son," he replied, with unruffled dignity: "speak not of Vishnú, but give thanks in the name of God (B-ismi-lláh) and eat." Palihár obeyed. A few mouthfuls, hallowed by that blessed formula, sated his appetite, and, despite his furious efforts, he could not finish the frugal repast. "Master," he cried, flinging himself at the feet of Ghází Miyán, "I am convinced. Let me be thy slave."

Thus it was that Palihár became a convert, and was serving in Ghází Miyán's body-guard at the "great martyrdom."—*R. Greeven.*

538. **Bengal—Serpent Worship.**—Towards the end of the summer season, but especially during the rains, snakes do much mischief. Hence the dreaded Manasa Devi is worshipped. In the month of Sáwan (August) an image of the goddess, seated on a water-lily, encircled with serpents, or a branch of the snake-tree (a species of euphorbia), or a pot of water with images of serpents made of clay, forms the object of worship. Men, women and children offer presents to propitiate the goddess. The Máls or snake-catchers signalise themselves on this occasion. Temporary scaffolds of bamboo works are set up in the presence of the goddess, vessels filled with all sorts of snakes are brought in. The Máls often recline with intoxication, mount the scaffolds, take out serpents from the vessels and allow them to bite their arms. Bite after bite succeeds: the arms run over with blood, and the Máls go on with their performances amidst the applause of the spectators. The snakes have of course been rendered harmless by extraction of their venom. The performers mutter charms in which the names of Manasa and Mahádeva constantly recur. At the end of Sáwan women go to a tank and make offerings to the goddess to save their children from snake-bite. They consume the rice-milk and treacle offered when the worship is over. In towns and villages where the women cannot go out, this ceremony called Banbhojan takes place in the house.—*Calcutta Review, Vol. XVIII, p.* 55.

539. **Sirsa—Beliefs of the Hindu Peasantry.**—As an instance of the higher form of worship among the Hindus, I may quote the account given by a wealthy and intelligent Suthár peasant of Risáliya, who told me he believed in one God only—call him Náráyan, Parameshar, Khuda, Thákurji, Rám, Bishn, or what you will—and that twice a day he went to the small mud-temple (*Thákurdwára*) distinguished from other houses only by a flag and sort of altar inside, to view the shrine of the deity (*darshan karná*), and vow before it, saying:—"Náráyan, Náráyan, Thákurji, Thákurji," and every day he sent an offering (*peti*) of flour, *ghi* and sweets which was eaten by the Bairági Faqír, who attended the shrine.—*J. Wilson: Settlement Report, p.* 145.

540. **Mirzapur—The Song of the Kahars—Sung by Ramtahal Kahar.**—

Pahil púj Ganesh máth, Gaurí ké nandan.
Chowá aur sugandh ang men so hai chandan.
Táhí samai ek nárí kharí Ganpat manáwai,—
Dé Ganpat bardán kant ájhu ghar áwai.
Lágé Sáwán mása, jahán tahán garí gai jhalauwá.
Sab sakhí jhúlan jáén, nain sé bharí gai ansúa.
Barsai badará, bhari gai dagará, Bhádon bhabhakai nír:

Dámini damak janáwai.
Rátai papihá, mor, koil birah sunáwai.
Birah ké ságar umar chalé, gai barkhá kí rítá.
Kuár pitr bidai ajhun ; na áyê kant, karún sakhi kaun upáé.

First I worship the forehead of Ganesa, the son of the Mountain Goddess. His body is perfumed with unguent and sandal-wood. A woman is standing before him and praying:—"May my husband return to-day. The month of Sáwan has come and the swings are hung up everywhere. All the women are going to swing, but my eyes are full of tears. The clouds are pouring rain and every road is flooded. The month of Bhádon pours its heavy showers. The thunder roars, the lightning flashes. The voice of the cuckoo and the peacock reminds me of separation. The ocean of separation is full, and the rainy season is over. In the month of Kuár the spirits of deceased had their due offerings, but still my husband does not return. Tell, me friend, what I am to do?"

541. **Bengal—The Nandotsava Festival.**—The Nandotsava or festival in honour of Nanda, the foster-father of Krishna, is held in Bhádon (August). When the strictly religious ceremonies are over, the worshippers dig a hole in the yard before the temple of the deity, and pour into it water, curds, turmeric, earth and other substances. Then they jump into it, besmear their bodies with the mire, and dance and sing the praises of the deity. After they have danced and sung to exhaustion they throw themselves into a tank and wash their bodies.—*Calcutta Review, Vol. XVIII, p.* 56.

542. **Bengal—The Feast of First-Fruits.**—Before the general harvest the first sheaves of paddy are offered to the god. On the feast of first-fruits the new rice of the year, together with milk and the fruits, and roots of the season, are presented to the immortals with due solemnity. The great progenitors of the human race, the Munis and Rishis and the forefathers of the celebrant, receive their due share. Even the beasts of the field and the birds of the air are attended to. This feast, which is termed the festival of the new rice, is concluded in some parts of the country with manly sports, fireworks and entertainments to Bráhmans and friends.—*Calcutta Review, Vol. XVIII, p.* 64.

543. **Mirzapur—An Ojhai or Magical Song sung by Jokhu Julaha.**—

Deví ké duárwán kawal kar hai, kauní gun hariyar hoé?
Kai sichai torí bárí Máliniyá : kai jal barsai meh.
Na to sichai bárí Máliniyá, na jal barsai meh.
Adi Bhagáwati ké sakat te nit kawalá gahá dai.
Kaisan kaisan dorí lágai? kauné baran phúl hoé.

At the door of Deví is a hand of lotus. How can it be made green? It can be watered by the Máli (gardener) girl or by the rain. It is watered neither by the Máli girl nor by the rain. By the blessing of the great Goddess Bhagáwatí it is always fresh. What lovely branches it has, and how many lovely fruits it bears!

544. **Assam—Fire Festival.**—On the 30th of the month Pús, or the first day of Bihu, young people having erected small huts upon the sands in the beds of rivers, and collected and arranged bamboos, plantains, rushes, reeds and wood, set fire to them in the early morning, while the people around are engaged in reading prayers to the Great God for some time, after which they proceed to their houses and invite their kindred and friends to tiffin, and in the evening amuse themselves with plays and sports. The remaining two days are kept by all the young people of both sexes by dancing, jumping and playing with great agility.—*Calcutta Review, Vol. XXI, p.* 413.

545. **Sirsa—Village Shrines.**—I saw in one village a small mud representation of the temple (*thán*) of Rámdeo of Runícha made by Chamars, who told me they lit a lamp inside it twice a month, and that when they were ill or in trouble they would come to this shrine and bow down before it, and promise that if their troubles were removed or their wish gratified, they would present some offering, such as bread, or a cocoanut, or a flag. If the saint fulfilled his part of the bargain, the worshipper fulfilled his vow: if not, the vow was void: thus I was told that a small flag waving over the shrine had been presented by a Chamár, who had been ill, and who had vowed to offer a flag on his recovery. Often a shrine may be seen outside the village to the village god, or the small-pox goddness, or some other deity, where at set times the women make offerings of water or grain: and a small lamp may often be seen burning on a Thursday night at the tomb of a Muhammadan saint. These practices are said to be forbidden in the Qurán, but the women especially place some faith on them, and a Ráín is said to have divorced his wife, because she persisted in lighting lamps at a Faqír's tomb, in hope of being blessed with a son. —*J. Wilson: Settlement Report, p.* 144.

546. **Mirzapur—A Mystical Religious Song sung by Ramdin Tiwari, Brahman.**—

Jíyá mati máru, muá mati láo, bina mása mat áo ho!
Ur bin, khur bin, charan chonch bin, jinké pankh nahoi ho!
Wáhi sanjuá már, moré kantá, jinké rakat nahín hoí ho!
Nadiyá tír ek bel birchhawá, jámé patra nahín hai ho!
Wáhí mriga chúní ját, wá mriga ke sisa na hoí ho!

Dhanuha bán lái chalá suárthi, dhanuhá men paench nahín hai ho!
Hani hani jab márai suárthi, mriga ké gháo nahín hai ho!
Kahen Kabír:—"Suno bhái sádhu, chali sant kí melá ho!
Yah pad ké jo samajhai bújhai, soi guru ham chela ho!"

Don't kill living animals: don't bring home a dead animal. Don't return without meat. The animal must be without stomach, hoof, beak, foot and wing. Shoot at that animal, my loved one, which has no blood. On the bank of the river stands a wood-apple tree, which has no leaves, but the deer which has no head grazes on its leaves. The hunter goes with his bows and arrows, but the bow has no notch for the string. When he shoots the deer with his arrow, the deer receives no wound. Kabír says:—"Listen, brother believer! the procession of saints goes on. Whoever knows and understands these things, he is my preceptor and I am his disciple."—*W. Crooke.*

[The deer is said to represent the ten senses: the wood-apple tree, the human body; without leaf it is useless: the hunter is the worshipper of idols; the bow without a notch is the Puránic doctrine.—Ed.]

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547. **Sirsa—Shrines—Their development.**—Haripura was a Bishnoi village in the prairie, and Churandás, an ordinary Udási Sádh, lived on the bank of the village pond. In 1876, it is said that a Mirási woman had died, and her people had gathered to the funeral feast. That they might not defile the water of the tank the Bishnoi villagers dug a hole some little distance off, to pour water into for the use of the Mirásis, and came upon an iron box some three feet below the surface. This was opened by the Sádh, and inside it were found three rusty arrow-heads, a sword blade, a quoit (*chakkar*), two seals (*chhápa*), a trident (*tírsúl*), a bone image of the Lion man, incarnation of Vishnú, two foot-marks (*charanpád*) of Nának and Debi, three written orders (*hukumnáma*) and a document in book form (*pothi*). These things were said to have been buried there in 1699 *A. D.*, to mark the place where Guru Gobind Sinh had rested on his flight into the Bágar country. The Sádh noised his discovery abroad, and on the authority of the written orders he had found he established the fame of the tank as a place of pilgrimage and called it Bara Tírath. Since then a regular fair has been established.—*J. Wilson: Settlement Report, p.* 142.

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548. **A Religious Song sung by a Bhat in Mirzapur, translated by Babu Bhan Pratap Tiwari.**—

Rawán dín ké dayál, dukha haran, Kripál.
Rawán bhakta batsal giri dhári kahwáilá.
Rawán átma prakáshi, Rawán niranar bási.
Rawán jagat bidita, kahún áilá na jáilá.
Rawán alakha apár, Rawán purukha anádí,
Rawán jan prana lági, dhari rúp darsáilá,
Kahain Bhikhá Sankádi, Rawán purukha anádí,
Rawán achchha jo hoi so tu ágehi batáilá.

Sire! thou showest mercy to the distressed: thou relievest pain: thou art the protector of those that worship thee: thou art named the holder of mountains. Sire! thou hast brought the soul into light. Sire! thou art omnipresent: thou art known in the world: thou canst not come and go. Sire! thou art invisible and unlimited: thou art an uncreated Being: thine incarnation is with the end to exhibit thy shape to those who believe in thee: O Bhikha! the saints say that thou art unborn and thou proclaimest all good things which are to happen.

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549. **Khonds—Absorption of Local Worship in Brahmanism.**—While the primitive race thus aspires to approach, and to blend with the more civilised people, a union which has taken place through plain motives at a single point betwixt their beliefs, is worthy of observation. The Hindus, when they occupied the Khond country in some quarters, adopted the chief Khond deity, or rather duad of deities, as their Gráma Devata or local tutelary god, under the name of *Khondini*, and Bráhmans have ever since officiated with Khonds at her shrine. Her worship becomes practically confused with that of Durgá, but it is still discharged with regularity and pomp by this joint ministry.—*Captain Macpherson: Calcutta Review, Vol. V, p.* 58.

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550. **Madras—Horse Images.**—In his progress report for the 2nd and 3rd quarters of 1891, Mr. Rea, the Superintendent of Archæological Survey, Madras, writes:—"At some Grammadeva temples in Tirupánam and Tiruchothudurai are a number of large horses and other animals in terra cotta, similar to others found in many South India villages. They were erected by potters many years ago, as an offering to the gods for having answered their prayers. These earthen images are the vahanas of the gods, and are intended for their use when they are supposed to visit the village at nights for the welfare of the inhabitants. The images worshipped are made of different materials: some are of wood and others of terra cotta, brick and plaster and copper. In the former material are images of the Panchapandavas and a peacock. Among those in the second material is Karuppannasvámi. A large head of a demi-god, named Aravân, is built of brick; and another image of Draupadi is made of copper. In addition, there is a stone representation of Mathura Víran, a historical personage of the time of Tirumala Naick, about whom the temple gurtekal tells a legend."

SOCIOLOGY.

551. **Ludhiana — Rules of Succession.** — The almost universal custom is to neglect uterine descent, and that each son (or his representative) should take an equal share: that is, the *pagvand* custom prevails. The rule of *chundavand*, under which the property was divided according to the number of wives, the descendants of each wife taking one share, is clearly a barbarous and unjust one, and is fast disappearing, the common sense of the people having declared against it. In early times, when land was plentiful and the paternal power was in full force, such a distribution was not likely to meet with much opposition: but now with the growing scarcity of land, the right of every son to an equal share in his father's property is insisted on. This was the way in which most of the representatives of the tribes and *gots* put the matter to me when questioned. Even when cases were quoted of *chundavand* succession, these were declared to be instances of an extinct and not of a living custom.—*Settlement Report*, *p*. 301.

552. **Jalandhar—Shoes worn by Rustics.** —There are two kinds of shoes, *júta* and *júti*, which differ in this, that the former has the upper leather at the heel standing up, while in the latter it is bent down so as to come under the foot. All men wear the *júta*: so do Gújar, Arain, Jat and other women who work out of doors. Others, such as Rájput women, who are kept secluded, wear the *júti*. It is said the object is to make them go slowly and sedately, and not appear too lively.—*W. E. Purser: Settlement Report*, *p*. 62.

553. **Ludhiana—Widow Marriage — The Levirate.**—A betrothal is really a contract between two families, and when money is paid for a girl she becomes in a way the property (*haqq*) of the family into which she has been betrothed. When she has been actually married, there is a still stronger feeling that she belongs to the *family* of her husband, whether the making over (*mukláwa*) has actually taken place or not. A brother or first cousin of the deceased would, if the girl were still in her father's house, take the *mukláwa* as a matter of course, for she has ceased to belong to her father's family. When the girl is under age there would be no question of her consent, and she would probably be re-married by her parents to the person selected by the other family. When she is of full age, all the Hindú tribes agree that she cannot be forced to marry her husband's brother or cousin, and has the option of remaining a widow in his family; but if she marries any one, it should be the brother, or failing him, some other member of the family. It is considered a great dishonour, apart from the pec[uniary] loss, for a Jat widow to marry into a stra[nge] family: but as to how far this can be said to be a *custom* which the Courts should enforce, it is not necessary to hazard an opinion. The tribal feeling is very strong in favour of maintaining the power of the husband's family over the action of the widow in this matter: while the Courts could scarcely refuse to recognise as valid a marriage contracted by a widow who was not a minor, although it had not the sanction of her husband's relations.—*Settlement Report*, *p*. 296.

554. **Ludhiana — Polyandry.** — There has been everywhere a sub-division of holdings, and in some parts of the district the scarcity of land has made itself felt. At all events among the Jats and Rájputs, every man does not now marry, as a matter of course, really I believe on account of the immediate expense: and in most families will be found one or two men who have remained single. It is undoubtedly the case that a state of things equivalent to polyandry prevails among the Jats, though it is not recognised as an institution, and the result is a distinct check on population.—*T. G. Walker: Settlement Report*, *p*. 38.

555. **Ludhiana—Concubinage constituting Marriage.**—In all the Hindú agricultural tribes (except the Rájputs) cohabitation or living together as man and wife without any ceremony would constitute a legitimate marriage, so far as the issue of such a union is concerned. Such cohabitation is still openly reprobated, just as the taking of money for a girl is; and under native rule the omission of the ceremony was (and still is, I believe), punished with a fine, perhaps in the interests of the priestly class: but very few of the tribes or *gots* would go the length of saying that the issue of such a union would be illegitimate. When the husband dies she may take her place in the house of one of the brothers (*dewar* or *jeth*) [Does the widow ever live with the *jeth* or *elder* brother of her late husband?—Ed.] as a wife of the brother without any ceremony: or in the case of the marriage, but not the taking home (*mukláwa*) having taken place, the brother may go and bring the widow home in the same manner as the deceased would have done. The only section of the Hindú agriculturists who dissented from these conclusions were the Garéwál Jats, two sets of Jats of miscellaneous *gots* in Samrála and the Lubánas. Some others recorded that, unless in the case of the husband's brother, the ceremony was necessary. But I doubt if these statements would have any greater effect than an expression of the feeling of the tribe or *got*. In the case of the Garéwál Jats and the Lubánas, living with a woman not united by the ceremony of throwing the sheet (*chádar*

dálna) would probably put the man out of caste: but I do not think that even here the status of the offspring would be affected by the omission of such a very loose ceremony. Among the Jats generally, if a man takes a woman to live with him as his wife, even if she is of another tribe, the offspring would apparently be legitimate: and this has been recognised by the Courts in many cases.—*T. G. Walker: Settlement Report, p.* 297.

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556. **Jalandhar—Death Ceremonies.**—On the approach of death, the dying person is placed on the ground and gives a present of gram, salt, sweetmeats and cotton to a Bráhman (*Acháraj*) who recites texts (*mantra*), while a lamp, made of flour and fed with clarified butter, is kept lighted. In case the patient should be unable to make the gift himself, water is poured into his hand and allowed to run off, which symbol is considered to be as good as actual donation. It is held to be unlucky for any one to recover after this ceremony. When death has occurred the corpse is washed; the head being usually first washed with curds and then with water, after which it is bound up in a napkin. The body is wrapped in a shroud of varying quality—little attention being bestowed on young people and much on the aged. Married women, whose husbands are alive, are usually shrouded in embroidered cloth, the nose-ring is put on, and their hands and feet are dyed with henna. Preparations are at once made to burn the body, which is placed on a simple bier like a ladder, or one covered at the top (*sari* or *bawán*).—*W. E. Purser: Settlement Report, p.* 66.

(To be continued.)

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557. **Jalandhar—Decoration of Village Houses.**—Little attempt is made at embellishment of the houses, unless pre-Raphaelite representations of subjects from the Hindú Mythology, curious hunting scenes, and outrageous caricatures of H. M. Civil and Military Services, done in gaudy colours on the walls of Dharmsálas and the houses of rich traders, can be so called. But there is generally some neat carving on the upper lintel of the doors, and there is scarcely a village in which at least one lover of flowers does not keep a sickly cactus, or more commonly a *satwarg* (*carpesium sp.*), growing in a broken water-pot on the roof or the top of a wall. The doors are often marked with the sign of the Aryan fire-drill, and the walls are stamped with the impression of a hand, usually in black, rarely in red, but often in white. These are charms to keep off the evil-eye. The shopkeepers lavish red ochre in writing *Rám* a countless number of times on the front of their houses: no doubt also with an eye to business. Glass is coming into use, and there are several villages containing houses with glazed doors or windows.—*W. E. Purser: Settlement Report, p.* 59, *sq.*

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558. **Montgomery—Gradual breakdown of Caste.**—The agricultural Hindú has cast off many prejudices still clung to elsewhere. He will carry cooked food about with him and eat it anywhere. He cares nothing for the ceremonial cooking-place (*chauka*). He will drink water from the hand of any other Hindú or Sikh, and from the leather-bag of the Muhammadan.—*W. E. Purser: Settlement Report, p.* 65.

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559. **Hoshyarpur—Village Games.**—The amusements of the people consist of both athletic exercises and games of skill played with counters or pebbles or card. Some of the athletic games are something like those played in England, such as hopscotch, touch-last, tipcat, leap-frog, etc.: they are generally played in the evening after the day's work is done by the village youths on a piece of sandy ground, often the bed of a rivulet (*chok*). In games played with equal numbers on each side, the sides are chosen in the following manner: the two captains (*janethu* or *harí*) sit down together, and the rest of the players pair off as equally as possible. Each pair of boys then, having privately arranged to represent two separate articles, *e. g.*, a sickle and a spade, come up to the captains, and one of the pair says *dik, dik, daun, daun*, which apparently has about as much meaning as the analogous English nursery saying:—"Dickory, dickory, dock"—one of the captains then observes—*tera bhala howe*—"good luck to you:" the other captain is then asked which he will have, a sickle or a spade, and as he chooses the boys take sides. The prize in most of these sports is a ride on the backs of the losing party, and it is always the boys who are picked together, as above described, who ride on each other's backs. Grown-up men have wrestling, a kind of single stick with small shields, lifting weights, etc.—*Colonel Montgomery: Settlement Report, p.* 44.

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560. **Jalandhar—Betrothal Ceremonies.**—Betrothal (*kurmáhi*) takes place when the girl is a year old or after. She may not belong to the boy's clan, his mother's, his father's mother's, or his mother's mother's clan. Her parents send the priest (*parohit*) or barber to look out for a suitable husband, who ought not to be more than half as old again as the girl. As a rule, nothing definite is known as to who the husband will be till the messenger has made his report. If the girl's parents approve of his choice, they send by him a rupee and seven dates to the boy's parents. Then call their near friends and relations together, who express their congratulations. The

gifts are put into the boy's lap, who also eats a part of the dates. Presents are given to the family menials, and the messenger gets one rupee as his fee, and a present of some small coins which have been passed round the boy's head by way of removing anything unlucky to which he may be exposed. This ceremony is known as *várna*. To a similar ceremony Babar's death is attributed. (*Elphinstone: History of India, Ed.* 4, *p.* 377). The go-between is next sent back with a rupee, some henna, coarse sugar and skeins of coloured thread to be plaited in the girl's hair as a sign of her being betrothed: and these presents on his return are placed in her lap. No month is forbidden for betrothals.—*W. E. Purser: Settlement Report, p.* 65.

561. **Montgomery—Marriage Customs.**—Muhammadans generally marry after the harvest in Jeth and Hár (middle of May to middle of July): Hindus do not marry in Chetr (middle of March to middle of April), or Kátik (middle of October to middle of November). Among the former the Mirási conducts the negotiations for betrothal coming from the boy's father: among Hindús, the Bráhman does, coming from the girl's father. Among persons closely connected, it is considered disgraceful to make marriage a money-matter: but not so if the families are of different clans, or even different sub-divisions of the same clan. As a rule, the girl is always bought—the price varying from Rs. 50 to Rs. 500. "Over-assessment" not seldom means that a fancy price has been given for a daughter-in-law. According to the universal opinion of the people, the mercenary nature of marriage has been developed only since the introduction of British rule. This may be perhaps explained by the fact that former rulers took good care their subjects should not squander their money by appropriating it for their own use. If the go-between is successful, the father of the boy goes to the girl's father and arranges matters. For the girl's father, to move in the matter first, would be disgraceful. The betrothed pair may be mere children, in which case the marriage takes place when they have grown up. Marriage is attended with few expenses, except the dowry. Few people attend: the food is of a cheap kind, and the cost of bringing the guests (who are expected to make the bridegroom a present) to and fro, is *nil*. After marriage the married pair live in a house prepared for them near that of the husband's father, with whose family they have their meals.—*W. E. Purser: Settlement Report, p.* 63.

562. **Hoshyarpur—The Rules of Marriage.**—(Continued from para. 491). The system of hypergamy has its disadvantages. For the daughters of Rájputs of the first class there is but a narrow field from which husbands can come, and the higher in the social scale the family is the narrower in the choice. So difficult is it often to marry Rájput girls of very high caste, that they sometimes remain unmarried till they are 20 or 25 years of age. This difficulty was at the bottom of the practice of infanticide, which was, till recent years, common among Rájputs and certain other tribes. As it is considered unfortunate for a girl to remain long unmarried, this system causes much trouble and distress among the Rájputs generally. To endeavour to mitigate the evil, and to bring about a more healthy state of matters, an effort was made in this district six years ago by Major Gordon Young, Deputy Commissioner. A large number of leading Rájputs then signed an agreement that they would marry their daughters into those classes and septs (*got*) from which their own brides came, establishing a system of what may be called isogamy or matrimonial reciprocity. The agreement was dated 20th February, 1876, and was as follows:—

"We, the undersigned Rájputs present, in order to amend the defects of betrothal and marriage, and to remove the suspicions of infanticide, agree that in future we will intermarry with families of our caste: to those who will give their daughters to us in marriage we shall give our daughters in return. The annexed is a list of the castes with which we will intermarry."

This agreement has not been strictly adhered to, but the movement had, I believe, some effect; and I believe that among certain classes, for instance, the Biháls of Tappa Darera, daughters are now given in marriage to members of septs who were not before considered eligible, *i. e.*, of sufficient social status.—*Coldstream: Settlement Report, p.* 45.

(To be continued.)

563. **Jalandhar—Customs of Muhammadan Rajputs.**—As the Muhammadan Rájputs are converts from Hindúism, they follow some Hindú customs. Some keep Hindú Bráhmans who assist at marriages, on which occasions such customs are especially followed. Among them may be mentioned making a square of flour, applying henna to the hands and feet, stamping the wall of the house with the open hand after immersion in rice-water, anointing the bridegroom, fastening charms attached to a bracelet of coloured thread on the right wrists of the bride and bridegroom, putting a fringe of flowers over the bridegroom's face, cutting off a piece of the *jhand* tree (if available; if not, of a *ber*), when the bridegroom mounts his horse.—*W. E. Purser: Settlement Report, p.* 75.

[This is the case with converted Rájputs in North-Western Provinces. See the Editor's *Ethnographical Hand-book, N.-W. P.*, s. v. *Lálkháni*.—ED.]

564. **Jalandhar—Widow Marriage.**—Widow marriage may take place with any one with whom a first marriage is permissible; but, as a rule, the first husband's brother takes the widow to wife, and very often after they have been already on very intimate terms. The priest *(Pádha)* or Sikh Sádh covers them with a sheet, or they may do this themselves. Then the Pádha performs religious ceremonies, or the Sádh reads a part of the Granth; the sheet is withdrawn, and after the distribution of sweetmeats, the ceremony is over.—*W. E. Purser: Settlement Report, p.* 66.

565. **Ludhiana—Widow Marriage among Muhammadan Rajputs, &c.**—Of Muhammadans, the Rájputs do not allow re-marriage of a widow or divorced woman: and the man who contracts such a marriage would be put out of caste. But the marriage, if celebrated according to the Muhammadan service, would apparently be a perfectly valid one; for, as in the case of marriage out of the tribe, there are no consequences beyond the social punishment. Amongst all the other Muhammadan tribes widow marriages are practised, and the widow does not apparently require any one's consent if she is of age. There is no distinction between the service on a first and a second marriage: but the bridal procession (*barát*) and other celebrations are omitted in the latter. Amongst the Muhammadan Gújars, if the husband has left a brother, and the widow marries some other person, the man she marries must pay to the first husband's family a fine of Rs. 150 to Rs. 200, or give a girl in marriage (*náta*). This custom has been recognised by the Courts. In the other Muhammadan tribes it is usual for the widow to marry a brother or near relation of her deceased husband: but there does not appear to be any positive custom on the point.—*Settlement Report, p.* 296, *sq.*

566. **Montgomery—Women's Ornaments.**—A woman ought to have the following ornaments:—It is a point of family honour to provide them, if possible. Other ornaments are luxuries: these necessaries:—Silver bracelets (*háthkarián*), costing Rs. 10 to Rs. 30 the pair; armlets of silver (*bhawatta* before marriage, *tád* after marriage), costing Rs. 10 to Rs. 12 the pair; silver ear-rings (*wálián*), costing Rs. 4 or Rs. 5 the set; silver ear-drops (*patar*), Rs. 12 the pair; gold nose-ring (*nath*), Rs. 3 to Rs. 20 each.—*W. E. Purser: Settlement Report, p.* 60.

567. **Jalandhar — Muhammadan Birth Ceremonies.**—When a child is born the Mulla or priest is summoned and utters the call to prayer (*báng*) in its ear. For this he gets a fee—more for a boy, less for a girl. When a boy is born alms are distributed. The cotton-printer (*chhímba*) and tailor at once decorate the door of the house, as with Hindús, but with *sarính* (*acacia speciosa*) leaves. On the seventh or tenth day the barber cuts off the hair on the child's head. Some Rájputs have a custom by which the mother's daughter, or some near female relative of her husband, brings in a calf, whose tail the mother takes hold of, after which the calf is removed. This is apparently a relic of the veneration of the cow that has come down from the time previous to their conversion. On the fourth, seventh, tenth, twentieth and fortieth day after birth the mother is washed, and on these occasions the women of the village, connections or intimate friends, assemble and make presents of flour to the midwife. The child is named a couple of days after birth. Boys are circumcised by the barber (*nái*) usually when before four and six years of age, at latest when ten years old.—*W. E. Purser: Settlement Report, p.* 67.

568. **Jalandhar — Women's Dress.**—Hindú women wear trousers (*suthna*), wide above and drawn in at the ankles, when at home. When they go out any distance they wear a petticoat (*ghaghra*) over these. Rájput women also wear *suthna*, but no petticoats. Other Muhammadan women, as a rule, wear only the latter. On the upper part of the body a tunic (*kurta*) is worn, and above all a shawl (*dopatta*) which passes over the head and goes down to the knees and heel. The kind of cloth used commonly are those of local manufacture known as *khaddar*, *chaunsi* and *ghâti*. *Khása* and *lata* are imported, and used, comparatively, seldom. Shawls for festal occasions are commonly of European materials. The *tahmat* is very commonly of *lungi*, a blue cloth made up of the requisite size, with white, or red, or yellow lines. The *chádar* may also be made of *lungi*. *Khes* is made in alternate squares of red and white, or blue and white. As a rule, except for the *khes* and *lungi*, the dress of men is of a dull yellowish grey colour. The trousers of women are made of *súsi* cloth—only used for them—and generally having a blue ground and lines of red, or white, or yellow, or some other colour. The shawl is always coloured; being dyed usually blue with indigo, or red, or deep-red with madder: it is sometimes embroidered with silk, and is then called *phúlkári* or *chob* according to the style of pattern.—*W. E. Purser: Settlement Report, p.* 62.

[This answers Mr. Delmerick's query in *para.* 321. It would be worth collecting the customs about male and female dress throughout Upper India.—ED.]

569. **Gurgaon—Meos—Custom of the Kalas.**—A visitor to a Meo village, especially in the south of the district, will probably be met by the women headed by one of their number with a water-pot on her head, and all joining in a song. This custom is known as the *kalás*, and is common in Alwar, and, I believe, elsewhere in Rájputána.—*F. C. Channing: Settlement Report, p.* 59.

[Tod in his Annals mentions it more than once.—ED.]

FOLKLORE.

570. **Gaya—Charms to procure Offspring.**—At the village of Mírapur Nadera the ruins of a number of Hindú temples have been converted into mosques. The chief object of interest is an old *dargáh*, about half a mile east of the village, ascribed to Sayyad Ahmad Sháh, a local saint. In the *dargáh* is a tree, to which females for miles around come to tie *chillás* with the object of obtaining children. The *chillá* consists of a small piece of the dress of the weaver, which must be torn and tied to one of the branches of the tree. The woman tying the *chillá* must visit the spot quite alone and at night.—*G. A. Grierson.*

571. **Montgomery—The Legend of Dipalpur.**—Dipálpur is a very old city indeed. It is said to have been founded by one Srí Chand, after whom it was called Srínagar. Srí Chand had no children. His priest Chandra Mani stood on one leg for 5 months and 27 days: after which the Goddess Deví gave him his two sons, Bhím and Lallújas Ráj. He brought them to Dipálpur, and two of Srí Chand's wives adopted them. One day on the way to the temple they indulged in a game of tipcat. The cat struck one of Srí Chand's wives, who expressed in vigorous language her opinion that they ought to be swallowed up by the earth. Almost immediately Bhím disappeared in the ground and Lallújas Ráj went after him. Chandra Mani had just time to catch him by the lock of hair on the back of his head (*choti*) before he vanished. He then directed that every Khattri of the Khana Sub-division should offer up his *choti* in that place before marriage, and so should other tribes when making vows. He then disappeared. I mention the legend and the old name of the town, as they may have some bearing on the question who were the Oxudrakae (*Ancient Geography of India, p.* 214), but it is incredible that the Káthias should ever be allies of the Khattris. The present name of the town is said to be derived from Dípa, one of Raja Sálváhan's sons, who re-founded the town. Rasálu, another son, lived at Dhaular. The love adventures of his queen Kokilán and Rája Hodi are still sung by Mirásis. There are, however, several other stories regarding the name Dipálpur. The town is the chief seat of the Khattris. It has a very bad reputation as regards the honourableness of its inhabitants. The following verse expresses this:—

Shor Shorion, té kor Láhoron, Jhagrá Chinioton;
Peo putra te chughli karé, Dipálpur de Koton.

Which implies that Shorkot is the place for uproars; Lahore for falsehood; Chiniot for quarrelling, and the town of Dipálpur is the place where the father tells lies on his son.—*W. E. Purser: Settlement Report, p.* 41, *sq.*

[For the story of Ráni Kokilán and Rája Hodi, *see* Major Temple's *Legends of the Panjab, Vol. I.*—Ed.]

572. **Calcutta — A Folk Etymology.**—The first European who landed at what is now Calcutta, saw two Bengális sitting near a tree which had been cut down. He asked them the name of the place. They thought he was asking them when the tree was cut. They said it was cut yesterday (*kal kata*). He thought this was the name of the place, and wrote it down accordingly. Others say that there was a fort there erected in the name of Káli. This was known as *Káli kot*, and Calcutta got its name from this.—*M. Husen Ali: Mirzapur.*

573. **Gya — Chand Haji—The Saint.**—At the village of Duryápur Párbati is a small Musalmán shrine (*dargáh*). Tradition says that an old Hindú *faqír* once lived here, when a corpse came floating down the river Sakri, and the *faqír* dreamed that the corpse told him that its name was Chánd Háji, and that it wanted a decent burial in a grave, to be dug on the spot, near the south-east end of the hill which he described, and as a reward, he promised the sovereignty of the district to the *faqír*. The *faqír* did as directed, and became king afterwards. The shrine that now stands was the one built by him. Chánd Háji, or Chánd Saudágar, is a saint of wide celebrity in Bengal. Many are the spots where this benevolent saint is said to have put silver and gold vessels, etc., for the use of travellers. A traveller on an evening at one of these fortunate spots, which was generally either a well or the banks of a tank, had only to make known his wants, when Chánd Saudágar's vessel of gold and silver would float up and allow themselves to be used by the traveller, who had, however, scrupulously to return them when done with. But men are covetous, and at each of these places some unlucky man has been too weak to resist the temptation of appropriating them, and since then the miracle has ceased.—*G. A. Grierson: Geography of the Gya District, p.* 15, *sq.*

574. **The King's Son and his Fairy Bride.—A Folktale told by Abdulla, a Weaver of Mirzapur.**—Once upon a time there was a King who had seven sons, all of whom got married, except the youngest. So all his brothers and his sisters-in-law used to worry him to marry. At last he said:—"Well! if I marry, it will be one of King Indra's Fairies." So he rode off. On the road he saw a well, and as heavy rain was falling, he sat down under a tree close by. Soon after a Chamár's daughter came to the well for water, and the Prince saw that, though heavy rain was falling, she and her clothes remained dry. He said to himself:—"This must be one of Indra's Fairies." Then he went to her father and asked his daughter in marriage. But he said:—"How can a Chamár marry a King's son?" However, the

Prince insisted, and at last the marriage was arranged. Then the Prince came and told his father that he was to marry a Fairy, so his father started with a grand equipage. They went a long distance, but they saw no grand house, and the King sent a camel-rider ahead to see where the bride's mansion was. The camel-man came back and said :—"I see no mansion, but there is a hamlet of Chamárs, where marriage preparations are going on, and they are saying:—'Hurry up! Hurry up!' the King will be here in a minute." Thus the King was wroth, and told his son to come home at once; but he would not obey, and married the Chamár's daughter.

After they were married the bride said :—"We are married, it is true, but I will not recognize you as my husband unless you cross the seven oceans and get my ring from the faqír who lives there." So the Prince crossed the seven oceans with the utmost difficulty and found the faqír. Now this faqír used to sleep half the year and wake the other half. This time he was asleep, and the earth had fallen on him, and grass was growing on his body. So the Prince cleaned him. When the faqír woke he was about to kill the Prince, but he was appeased, and gave him the ring; at the same time he warned him not to give the ring to his bride the day he returned. When he came home and his bride asked him about the ring, he put her off and went to sleep. But in his sleep she searched for the ring, and when she found it, disappeared.

In despair the Prince returned to this faqír who was again asleep. He cleaned him, and when he woke the faqír said :—"What brings you here again ?" He said :—"I have been very careless. While I was asleep my bride secured the ring and now she has disappeared." The faqír answered :—"To find her now is very difficult. She is now among the Fairies in the Court of Indra." "Well," said the Prince, "unless you help me I shall never find her." The faqír said:—"Well! I will tell you a plan. There is a certain stream in which the Fairies come to bathe. Sit near the place, and when they are swimming in water, seize their clothes and run to me. They will come to me and complain, and I will say to them :—'Well! give him what is his.' And they will say:—'If he can recognize her thrice, let him have her.' Then the first time seize hold of the hand of the oldest of them all: and as you hold her they will all clap their hands and say 'he has forgotten! he has forgotten!' But do not let her go. The next time seize the smallest of them all, and they will again mock you. But do not let her go. The third time seize her who is a leper, and do not let her go. Then they will give you up your wife and go away."

And it all happened as the faqír predicted. So when the Prince had recovered his bride she said to him :—"If Rája Indra hears that you and I are married he will kill us both. Now I will give you a flute, and whenever you want me you have only to blow it and I will come to you." The Prince, with the advice of the faqír, took the flute, then the Fairy flew off, and the Prince went home. As he was on the road he came to a wrestling-ring (*akhâra*) where a number of Gusáins were wrestling. The Prince sat down and blew his flute. Then his Fairy bride came and asked what he wanted. "I want to see a Fairy dance," said he. So she went away and soon come back with a number of other Fairies and musicians, and the Prince showed the dance to the Gusáins. When the Fairies went away the Gusáins said to the Prince :—"We thought that our stick had most excellent qualities, but your flute beats it." He asked:—"What are the qualities of your stick ?" And they told him :—"You have only to tell this stick to strike any one, and it does so at once." The Prince said :—"Let us make an exchange:" so he gave them the flute and went off with the stick.

He then sent back his stick and told it to beat the Gusáins until they gave up his flute, which they did when the stick beat them within an inch of their lives. Going on further, he saw a crowd of people looking at a cooking-pot (*degh-chi*) which used to produce any kind of food required. This he acquired in the same way as he had done with the stick: and similarly he obtained a goat whose dung was gold. So he went home with his treasures. One day as he was going out hunting he forgot to bring his flute with him. And while he was away his eldest sister-in-law saw it and blew it. On this the Fairy appeared, and seeing it in her hand, began to scratch and tear her, whereupon she dropped the flute which the Fairy carried off. When the Prince returned from hunting and missed his flute, and learnt what had happened, he began to lament. He went off again to the faqír who, when he saw him coming, knew for certain that the Prince had lost the flute. So he told the faqír the whole story, who said :—"Well! it is a very difficult business to recover it now, because the Fairies have given up bathing in this world, and I do not know where they do bathe now." But the Prince implored the faqír to help him once more. Then the faqír said :—"I will give you one more chance, and if you lose the flute now, you will never get it back. The plan is this :—"The Fairies' washerman (*dhobi*) comes here to wash their clothes and then carries them back in his carriage (*rath*): so when he is starting you cling on to the wheel, and when you get to Fairyland (*Paristân*) you will recover your bride. So next day the Prince hid near the washing-ghát and clung to the carriage wheel till he got to Fairyland. When the washerman saw him he was confounded: finally, the Prince induced him to take pity on him and keep him in his house.

One day while he was there he met his wife. Said she:—"You have not given up following me?" Then she took pity on him and said:- Well! I will come with you. But you must do one thing. To-night there will be a great dance in Rája Indra's palace. You must come, and when a dance is over you must shout out:—"The dancing is good enough, but the drumming is atrocious. Then the drummer will go off in a huff, and you must take the drum and play, and we will all dance our best. Then the Rája will be delighted and give you anything you ask." And so it happened as she said. And the King said:—"Ask your guerdon." The Prince made him swear three times that he would give him anything he asked. Then he said:—"Marry me to this Fairy." The King agreed, and married them forthwith, and the Prince took his bride home, and they lived happily ever after.

[This is, of course, one of the "Swan Maiden" type of stories of which the best example is that of *Hasan of Bassora and the King's Daughter of the Jinn* (Payne's *Arabian Nights*, Vol. *VII*, p. 121 *ff.*) For numerous parallels, see Hartland: *Science of Fairy Tales*, p. 255, *sq.*—Ed.]

575. **Changes in the Courses of Rivers—Salivahana and the Saint Farid-ud-din Shakkarganj.**—A tendency to change their course is to be observed in the case of most of the Panjab rivers. In the case of the Satlaj this is accounted for among the people by the following legend:—In the time of the great Rája Salwan (Sálíváhana), the Satludra (Satlaj) flowed southward from the Himálayas through this country now occupied by the Bikanír and Bháwalpur States and onwards through Sindh to the sea. Puran, the eldest son of Salwan, who had become a religious ascetic, for some reason invoked a curse upon the river, and ordered it to leave its bed and go to join the Rávi. The river obeyed, and began from that time to change its course more and more towards the west, till 650 years ago it entered the Biyás Valley. The western branch of the Naiwal, thus deserted by the stream, was the last of these channels connected with the Hákra, which, therefore, at this time (about *A. D.* 1220), finally ceased to flow. The landholders, afraid that the river, in obedience to the command of Puran, would soon leave their lands, as it had already done further south, besought the intervention of the holy saint Shekh Faríd-ud-dín Shakkurganj. This great apostle of Islám, having prayed, commanded the wandering stream not to move 5 *kos* (7 miles) from the bed in which it was then flowing. Shekh Faríd died in 1261 *A. D.* at the age of 77, or according to another account in 1265, aged 95. His tomb at Ajudhan, now Pák Pattan (holy ferry), was ousted by Firoz Sháh and Timur, and is still a celebrated place of pilgrimage.—*Calcutta Review, Vol. LIX, p.* 9.

576. **The Tricks of Shekh Chilli (told by an Ayah).**—Once upon a time Shekh Chilli came to his mother and said:—"Mother! every day I go to the well when the women are drawing water, and none of them laugh at me." His mother said:—"If you throw stones at them they will laugh at you." He went next day to the well, but only one woman came, so he threw stones at her, but she did not laugh, so he pushed her in. Then he ran and told his mother what he had done. She bribed some people to help, and they took out the corpse, and in its stead threw a goat into the well. The next day the friends of the woman began to look for her, and Shekh Chilli told them that he had thrown her into the well. Some said:—"We will go and see." Others said:—"No! It is only Shekh Chilli. Don't listen to him." But they decided to go, and when they got there, they made Shekh Chilli go down into the well. He caught the goat and said:—"Oh! it has got two long ears!" The men above told him to bring her out and not to mind if her ears were long. He then called out:—"Oh! listen to me! She has four legs, long hair and two horns. Shall I bring her up?" They told him to do so at once, thinking he mistook her two hands for legs and jewelry for horns. So Shekh Chilli tied the goat to the rope, and when the animal arrived at the top they gave him a beating, and then at last he succeeded in getting the women to laugh at him.—*Una Briscoe: Bulandshahr.*

[Shekh Chilli is the regular type of the idiot humourist, and many tales are told of him.—Ed.]

577. **Jinns and Europeans.**—No *Jinn* can stand a European. A place near Dera-Ghází-Khán was so possessed with them that passers-by were attacked. A European officer poured a bottle of brandy on the spot, and the Jinn disappeared.—*Calcutta Review, Vol. LX, p.* 99.

578. **The Brahman's Sons and the Gusain (told by Lachhman Ahir, a cultivator of Mirzapur).**—Once upon a time there was a Bráhman who had a wife and two sons. When the Bráhman went to beg, it was so with him that whether he begged for an hour or for the whole day, he never got more than a small basket of grain. So one day he consulted his wife and said:—"We are both starving. We had better make over our boys to some one to teach. When they are able to write and read, we will take one and leave the other with their teacher." This was agreed on, and the Bráhman went out to beg and got his basket of grain which he brought home and told his wife to cook at once, and give him the boys to dispose of. So he went off a long way with the children until night fell. Then

they rested and ate their supper and went on again. At last they came to a forest, where they saw a Gusáin sitting in his hut. The Gusáin said :—"Mahárâj! where are you going?" The Bráhman told him of his difficulties. Then the Gusáin said :—"Well! give me the boys. I will teach them. When they are educated you can have one and I will keep the other." The Bráhman agreed, and made over the children to him. Then the Gusáin taught the elder boy carefully, but gave him very little food, while he taught nothing to the younger boy, but fed and clothed him well, and used to take him about. His object was that the elder should remain thin, and when the time came for his father to select a boy he would chose the younger, and leave him the elder who was well versed in magic.

Meanwhile, when he came home after leaving the boys, the Bráhman attended a funeral of a rich man and got a cow as a gift. This cow had a calf, and the Bráhman and his wife lived well on milk and cream. After four years had gone his wife said :—"The boys must be educated by this time. You had better go and fetch one of them." He agreed, and told his wife to prepare some curds and milk to take with him for the boys. She did so, and he started next morning. When he reached the forest he saw his elder boy up a tree breaking wood, a piece of which fell in the curds. He called out, and the boy recognizing his father, said :—"O father! I am dying. The Gusáin gives me only half enough to eat." His father hearing this wept, and gave him the curds. When the boy had eaten it he told his father how the Gusáin had fattened up the younger boy. "If you choose him," said he, "six months will finish you off in supporting him. But if you take me I will support you all your life." Then the father said :—"All right! I will choose you." So the son said :—"You better stay here. If we come together the Gusáin will kill us both." The father stayed behind and the son went back. In the evening the Bráhman went to the Gusáin's hut, who received him kindly, and made him sleep near him for the night. In the morning the Bráhman said :—"I am going to take one of the boys." Then the Gusáin made both of them stand before him and said :—"Take whichever you like." Then the Bráhman took his elder son by the hand, and the Gusáin said :—"You are wrong. This boy will cause you trouble and expense. You had better take the younger: at any rate you can live on the jewelry he is wearing for a whole year." But the Bráhman said :—"His mother told me to bring the elder boy." "All right," said the Gusáin, "but you will live to repent what you are doing." So the two went off together, and at last the boy said to his father :—"You must be tired. Look behind you." When he looked round he saw that his son was turned into a horse, which said :—"Mount on my back, and ride me into the town and sell me. Go away then, and when I get the chance I will turn into a man and come to you." So the father sold him for Rs. 100 and went away. When his owner tied him up and left him, the boy immediately took his former shape and came back to his father and said :—"It was well you took me, or you would not have made this money so easily." But as he looked round he saw the Gusáin, and warned his father to go home, and said :—"I am off, and will bring my brother with me. If I don't go you will never see my face again." So he turned round, and, seeing a tank there, turned himself into a fish and went into the water. When the Gusáin came up and saw the father alone he opened his book of spells to find out what had become of the boy. He discovered that he was in the tank in the form of a fish. So he turned himself into paddy-bird (*bagula*) and began to devour all the fish in the tank. Meanwhile an oilman brought his ox to water at the tank; and the Bráhman's boy at once went into the stomach of the ox. When the Gusáin had finished off all the fish in the tank and could not find the boy, he looked in his book again and found that he was in the stomach of the ox. Then he hastened to the oilman's house and offered him any price he liked for the animal. At first the oilman declined to sell the ox, but finally the Gusáin so worried him that he sold it. Then the Gusáin carried it off and killed it, and began to cut it in pieces and separate the bones. But the boy made the bone in which he was concealed jump away, and a kite seized it and carried it to the river bank where the Ráni was bathing. The kite dropped the bone on her clothes, and she called to her servants to pitch it away. But the boy from within the bone implored her to save his life. So the Ráni took the bone and shut it up in her box. Meanwhile the Gusáin worked his spells again, and traced the boy to the Ráni's box. Then he went to the Rája and said :—"Your Ráni has stolen my bone." The Rája was fiercely angry and struck the Gusáin, but he said :—"Beat me as much as you please, but I won't leave this." Then the Rája asked his Rani about it. The Ráni said :—"It is not a bone at all, but a Brahman's son," and told the Rája the whole story. Then the Rája said :—"It is a bad business. The bone must be given up to the Gusáin." "At any rate," urged the boy, "if you must give me up, sprinkle a little sesamum (*sarson*) about the place. But please break the bone first." Then the Ráni did, and immediately the Gusáin turned himself into a pigeon and began to eat up the sesamum. But the Bráhman's boy became a cat and ate up the Gusáin. Then he went off to the hut, recovered his brother, seized all the Gusáin's treasure, and the two boys lived happily with their father ever after.

ETHNOGRAPHY.

579. **Palamau—Ratification of Leases.**—Written leases are rarely given. The most the landlord does is to bind the tenant over by giving him a flattened ball (*goti*) made of clay in the presence of witnesses, and the bargain is concluded. —*L. R. Forbes : Report*, p. 49.

580. **Rajput Infanticide.**—A child born in the house of the mother's family is always preserved alive. Once a child has sucked its mother's breast, it is allowed to live.

581. **Sirsa – Death Ceremonies of the Bagri Jats.**—(Continued from para. 511). Arrived at the burning-place they put the corpse on the pyre (*chita*) and anoint the breast and head with clarified butter. The son then applies a light (*lámpa*) to the pyre and they wait till the corpse is nearly consumed, when the son knocks a hole in the skull (*kapál*). When the fire has burned down the funeral party return to the village after bathing in the pond, and the barber awaits them outside the village gate (*phalsa*) with a vessel of water with which he spinkles each man. The dead clothes are burnt with the corpse, but the clothes on the bier above and the below the corpse are given to the sweeper (*chúhra*) and musician *Mírási*.—*J. Wilson : Settlement Report, p.* 168.

(To be continued.)

582. **Agarwala Banyas—Their Legend.**—The form of the legend of the caste current in the Eastern Districts of the North-Western Provinces is as follows :—Rája Agrasen had seventeen sons, and Rája Básuki, lord of the snakes, had seventeen daughters. The latter swore that he would marry his daughters only into a family where there was a bridegroom for each daughter. He discovered that Agrasen had the necessary number of sons : so the seventeen girls were married to the same number of boys. Rája Básuki was a Nág and his daughters were Nágins. With each of the brides she sent a handmaiden, who were all kings' daughters. The bridegrooms discarded their Nágin brides for their handmaidens, and had children by them. These are called Dasa or the offspring of handmaidens (*dásis*). When Rája Agrasen learned that his sons had offspring by these slave-girls, and that their children would not be competent to do the sacrifices to their ancestors (*pinda, sráddha*), he decided that some arrangement should be made by which his sons should have legitimate offspring by their regular wives. So he consulted with Rája Básuki, who decided that on the day of the Diwáli his daughters should abandon their serpent form and appear as maidens: and during that night their husbands were to keep a fire lighting and sit watching beside it ; that when the brides dropped their serpent shape their husbands were at once to burn their serpent bodies ; that henceforth they would continue in human shape and bear men children. They carried out his instructions, and the human offspring which they bore were the origin of the Bisa sub-division of the caste. These two sub-divisions are endogamous. Agarwála women are impure for four days at their menses. At the end of this time they bathe, become pure, and are then allowed to touch the family idol and do worship. When a woman is seven months gone in pregnancy a square (*chauk*) is made in the courtyard and Gauri is worshipped. When the eighth month arrives, the girl's father sends a present of clothes, sweetmeats (*batásha*) and some pomegranates (*anár*) to his daughter. The husband and wife dress themselves in these clothes and sit in the square (*chauk*) which has been again made in the courtyard. Then a Bráhman comes and does the *athwánsa púja* or eight months' worship. Her lap is filled with dry fruits, and some of the female relations are fed on cakes (*púri, kachauri*) and sweetmeats : on this occasion rice and pulse are not distributed. Then with a recital of a *mantra* or spell the woman is given some milk mixed with water to drink, and she is shown a representation of the Chakrabúh Fort, which is represented in paper : at the same time an amulet known as the *khalási mohra*, which is supposed to promote easy parturition, is tied round her waist.—*W. Crooke.*

(To be continued.)

[Can any one give any further account of the *Chakrabúh Qila* and the *khalasi mohra?* Agarwalas are very shy in talking about them.—Ed.]

583. **Jalandhar—The Gujar Tribe—Shoes—Marriage by Capture.**—Their own derivation of their name is from *gáo*=a cow, and *charána*=to graze. Some of them say they came from Gujarát, in the Panjab : others from Gujarát in Bombay : others from Pákpattan, and others again from Delhi. They were originally Hindús, and are said to have become Muhammadans in the time of Aurangzeb. They do not claim a Rajput origin. They are in no way distinguished from the ordinary population of the district. They certainly cannot be placed in the first rank of cultivators, and they have retained much of their fondness for cattle : but they are fairly industrious, and by no means bad or unsuccessful farmers Their villages are neat and comfortable, and they show no unusual criminal propensities. Their women help in agricultural work, but only to a small extent. They wear the petticoat and not trousers. The shoes of this tribe are usually of a peculiar make, the upper leather covering little of the foot. In Nikodar, Gújars are said to have the following custom (called *pindwalna*) at marriages, a survival of marriage by capture.

The young men of the bridegroom's party gallop round the village so as to encircle it, those of the bride's party endeavour to prevent this. If any one of the former succeeds in completing the circle, he is given a present by the bride's parents. Another custom is for the girls of the bride or bridegroom's family to try and prevent one of their brothers-in-law from lighting the fire on which the food for the marriage feast is to be cooked. If he succeeds, he is rewarded by a present of some article of dress. This custom is called *jhalka bhathi*.—*W. E. Purser: Settlement Report*, p. 81, *sq*.

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584. **The Nat Tribe.**—Widows are married by *sagâi*. The levirate prevails under the usual condition that the younger brother takes over the widow of the elder, not *vice versâ*.

If the younger brother does not claim the widow, she may marry an outsider by leave of the Panch. Nothing is paid to the parents of the widow. Her lover, however, is expected to give a goat to the Panch. All her lover does is to put some oil on the woman's head, while his sister's husband (*bahnoi*) rubs red lead on the parting of her hair. He then takes her home straight. A woman is delivered on the ground, facing east. The cord is cut by a Chamáin. The woman is isolated and visited only by the Chamáin. After the child is born she gets a concoction of ginger, *ajwain*, turmeric and *ghí*. This is given in a lump like a *laddu*. After this she gets pulse and rice: no food cooked with *ghí* is allowed. After five days is the *chhatthi* or sixth-day ceremony. On that day the clansmen known as *átma*, men and women, are fed. The Chamáin midwife, who is known as *soin*, bathes the mother and child, and gets a dhobi to wash separately the mother's clothes and those of her other relations. All the men of the family have their heads shaved that day. Fire is kept burning in the delivery-chamber for five days; and a piece of iron is kept on the cot where the child lies, to keep off the evil-eye, injury from witches, bhúts, prets and the like. On the twelfth day is the *barahi* ceremony. On that day the midwife bathes mother and child: but her attendance is limited to five days. Her fees are—for a son, 4 annas; for a girl, 2 annas. On the twelfth day the mother cooks for the family, and from that day is considered pure. The husband does not approach his wife for twenty days after delivery. The midwife plasters the delivery-room; whereas, among ordinary Hindús, this is done by the husband's sister (*nanad*). During her menses the woman is separated for five days. She is not allowed to draw water or cook, nor does any man in the family touch her. Her husband cooks for her and feeds her apart. On the fifth day she washes her clothes, bathes and is pure. These people say they came originally from Ratanpur and Bilaspur, in the Central Provinces. They invariably bury their dead, not in a regular cemetery, but in any convenient place north of the village. The corpse is wrapped in a new cloth. They do not bury with the grave from east to west. It is made roughly, north and south, but it does not matter in which direction the head and feet of the corpse are laid. A woman is buried face upwards; a male, face downwards. After the burial, all bathe and return to the house of the deceased. All sit in the courtyard and wash their hands, after which they return home. No food is cooked that day in the house of the deceased. It comes from a relation's house.—*W. Crooke.*

(To be continued).

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585. **Jalandhar—The Saini Tribe.**—According to their own account the Sainis were originally Málís, and lived principally in the Mathura District. When Mahmúd of Ghazni invaded India, the ancestors of the Sainis came into these parts, and finding the land suitable for agriculture, they settled down here, and went not back to their homes. The explanation of the name Saini is that they were such good agriculturists and did such wonders with their land that the natives called them the *Rasaini* tribe (from *rasâi* = clverness, skill), and in course of time the first syllable was lost, and the present name Saini left. They are admirable cultivators, and are surpassed by none in industry and ability. They do more market-gardening than the Jats, and perhaps even than the Arains: but this is in addition to, and not in place of, ordinary farming. They have no bad qualities to distinguish them which call for special notice. The Sikhs among them pay great respect to the *Granth Sáhib*, and in every village have a copy of it, which is read diligently in the audience of the people. Men of this tribe not seldom take service, and especially in the cavalry.—*W. E. Purser: Settlement Report*, p. 84.

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586. **Gonda—Co-operative Cultivation.**—A few families will club together to rent a number of fields. In their relations with the landlord they appear as one tenant only. The share of the profits, which remains to themselves, they divide by allotting an equal proportion of grain to each man and beast engaged in the cultivation. Thus, if there are two families, one with four males and two oxen, the other with one male and two oxen, the whole share of profits will be divided into nine lots, of which the first family will take six, and the second three. A second form of co-operation is when several families will rent jointly large plots of land, often in more villages than one. These plots are not divided into

permanent fields, as is the ordinary practice, but at the commencement of each agricultural year, just before the beginning of the rains, the families engaged meet and divide each plot into long strips along its whole length, allotting one strip to each member of the partnership. The strips are marked off from each other by tufts of grass stuck into the ground at intervals along the line of division. In this case, though they all remain jointly responsible for the rent, the lands are really held from the beginning to the end of each year in severalty, and there is no division of profits among the different cultivators any more than there is in a village where the ordinary rules of agriculture are in force.—*Settlement Report*, p. 64, *sq*.

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587. **Palamau—The Kharwars.**—Physically the Cheros and Kharwárs are very much alike, while there always appears to me a very marked distinction between these two tribes and the Kols. The latter are very strong, imbued with a Negrito taint, not only having thick lips and flat noses, but, as Colonel Dalton remarks, having actually short, curly and almost woolly hair. No trace whatever of the latter distinction is found among the Kharwárs and Cheros. [But Colonel Dalton says this of the Oráons, who are not treated as Kols). It may perhaps be said that this is the result of the free admixture of Rajput blood that has taken place by which the Negrito type, so apparent in the Kol, has been lost. There is no doubt that much of the aboriginal type of the Chero and Kharwár has disappeared by this means; but it seems strange to me why the Rajputs mingled with the Cheros and Kharwárs, while they were refused union with the Kols. If they were of the same family, and came from a common stock, it is reasonable to suppose that they were all impure, and granting that the Cheros attained their purity by their acceptance of the Buddhist doctrine and afterwards by their conversion, how did the Kharwárs attain theirs?—*L. R. Forbes: Settlement Report*, p. 38, *sq*.

[This has been disposed of by the enquiries of Colonel Dalton and Mr. Risley. See the latter's *Tribes of Bengal, I*, 473, *sq*. The physical appearance of the higher Kharwárs has been modified by an absorption of Rajput blood.—Ed.]

(To be continued.)

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588. **Gurgaon — Customs of Brahmans—Tagas.**—In this district there are representatives of these sub-tribes (*Ját*) only, the Gaur, the Gautam and the Chaurasiya. The most numerous is the Gaur sub-tribe, and there are only very few villages of the others. They are so far distinct that a member of one sub-tribe cannot marry with a member of another, and when they hold a council (*pancháyat*), which consists of Bráhmans of the villages most nearly concerned, and not of any regularly deputed representatives, only members of the sub-tribe concerned take part in it. They say, too, that in drinking water and smoking they make distinctions according to the sub-tribe; but evidently they are not so particular in practice as they are in theory. All will drink water from a brass vessel in the hands of a Kahár, Taga, Ját, Ahír or Gújar, but not of a Musalman bhishti. In smoking a *huqqa* a Gaur will smoke from the same mouthpiece as a Gaur, but in smoking with a Gautam or Chaurasiya he takes off the mouthpiece and smokes the *huqqa*, using his hand as a mouthpiece. The Gaurs say they will drink water from a Gautam's brass vessel, but not from his earthen vessel, but a Gautam will drink from a Gaur's earthen vessel. A Chaurasiya says he will drink from a Gaur's earthen vessel, but not from a Gautam's. The Gautams say they will drink from the earthen vessel of neither Gaur nor Chaurasiya. The Tagas are not admitted to be Bráhmans: they claim to have been Bráhmans, but to have given up (*tyága tyág* = abandonment) the practices of priest and teacher (*parohitai, panditái*) for agriculture: hence their name. A Taga present says that a Bráhman is his *parohit*, and he worships him (*pújtahai*). It is said that some 25 years ago Gordhan, a Taga, was about to marry his daughter to a Gaur Bráhman, but a council (*pancháyat*) of Gaurs forbade it. A Bráhman widow is not allowed to remarry: if a Bráhman does marry a widow, they are turned out of the Bráhman caste, and they and their descendants are called *Dharukra*, now almost a separate caste by itself. A Dharukra marries only a Dharukra. There are some families of Dharukras descended from Gaur Bráhmans. Another form of the word *Dharukra* is *Doghla*.—*J. Wilson: Settlement Report*, p. 32.

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589. **Kumaun—Village Games—Water Wheels.**—Boys during the rains make water-mills of small stones. The wheel is imitated with a lemon peel, and a piece of plantain bark imitates the water channel.—*Gunga Dat Upreti.*

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590. **Todas — Their Customs.**— But now, with one accord, the revolving circle comes to a standstill, and the exhausted members mingle and are lost in the crowd, hastening to the kraal, all anxious to secure a good position whence to view the forthcoming encounter with buffaloes. On the previous day twelve animals had been driven into the walled enclosure and then let out, and, as they rushed furiously past, each animal was caught by two youths who hung each by one hand to one horn, while each with the other hand blind-folded one eye of the buffalo. Thus rendered powerless, the huge brute was dragged back in triumph to the kraal by his conquerors. The experiences of the previous day had evidently cowed the poor beasts, who now stood crowded together for mutual protection, gazing with a look, half-defiant and

wholly pathetic, on their whilom kind masters, now, for some inexplicable reason, only bent on harassing and maddening them to the utmost. With a shout, twenty-four sturdy, half-naked athletes vaulted into the arena, the startled animals scattered in all directions, and soon there was nothing to be seen but a confused mass of men and buffaloes. Here one was to be seen tearing round, a man hanging, with arms and legs completely off the ground, to each horn, till brought to a standstill by a collision with another buffalo also careering head downwards. How the men escaped unhurt was, and remains, a mystery. Some serious accidents, we were told, had occurred on previous occasions, but on this, though there were many hair-breadth escapes, no single Toda appeared to be injured. Nor, happily, were the buffaloes ill-used beyond such ill-usage as results from a rough-and-tumble with the Todas. True, many Todas held long clubs with sharpened trident points—formidable weapons,—but the use of these is only permitted for self-defence. One or two excited youths who struck the beasts with these weapons were at once checked by the authorities who were present. It is believed that the continuance of these sacrifices is only permitted by the authorities on condition that the animals are not beaten. Formerly they were reduced to impotence by blows on the spine prior to being sacrificed. Now they are chased about and struck with light sticks whenever they head towards the Todas who have descended into the kraal, but if any unnecesary ill-usage takes place it is stopped. At any rate, it was obvious on this occasion that the proceedings were carefully watched by the native authorities who were present.

(To be continued.)

591. **Ludhiana—Costume of Jat Women.**—The Ját women wear drawers (*suthna*) made of coloured cotton stuff (*súsí*) and a sheet (*chádur*) worn over the head and shoulders, coloured for young women, or uncoloured, and made of coarse cloth (*gára, dhotar*), thin or thick according to the season. This upper garment, when coloured, may be of dyed cloth or worked with silk in two forms, *phúlkári* or *silári*. Most women wear a waistcoat (*kurti*) like that of men. When going to another village they wear a petticoat (*ghagra*) over the trousers and a bodice (*choli*) of coloured cloth.—*Settlement Report, p.* 67.

592. **N.-W. P. and Oudh—The Pargana—The Tappa.**—The *pargana* as a local division may lay claim to considerable antiquity: it is usually believed to have succeeded a still older division, the *tappa*, which must itself have been in common use for some length of time, as the recollection of it still survives in various familiar names, though in all other respects it has long been obsolete. [This is hardly generally true: in Gorakhpur and Mirzapur, for instance, the *tappa* is still a well recognised local area]. The *pargana* on its first introduction became to the *tappa* what the *tahsíl* is now to the *pargana*, the former usually consisting of two or more of the latter: and in old documents the two divisions may be found mentioned together, though their co-existence was probably never recognised officially. The exact date of the creation of the *pargana* is uncertain. Sir H. Elliot says that the name means "tax-paying land." [It is clearly derived from Sanskrit *pragan* = to reckon up, calculate]. Sir H. Elliot mentions instances of its use in *A. D.* 1210, and again in *A. D.* 1350 (*Supplemental Glossary*, s. v. *Sirkár*). Sir C. A. Elliott in the *Chronicles of Unao* shows that it is possible the *pargana* was constituted by Shaháb-ud-din Ghori, and the use of the word in the early years of 13th century favours the supposition. It occurs in Bábar's *Memoirs;* but, on the other hand, is not exclusively employed in the *Ain-i-Akbari*, where the term *mahál* is often used as its equivalent. The co-extensiveness of a *pargana* with the possessions of a clan or individual family has often formed the subject of remark, and in its convertibility with *mahál* here illustrated lies a very possible explanation of the circumstance: for it suggests that the *pargana* was not only tax-paying land, but that, like the *mahál*, it was a separately assessed and separately possessed parcel of such land: in other words, that it was founded on the distribution of property at the time of its creation. It is simply going one step further back to say that the *pargana* succeeded the *tappa* in the latter even more than the former corresponded with the limits of clan or family domains. Dr. W. Oldnam seems to take a somewhat similar view when he says that "in the early days of the Muhammadan Empire *parganas* appear to have been clearings or cultivated spaces in the forest occupied generally by a single or some times by more than one fraternity or clan" (*Gházipur Memoir*, p. 51); and Sir C. A. Elliott thinks there is no doubt that if they are attributable to Shaháb-ud-dín Ghori, they are based on still more ancient divisions which he found already in existence. Further confirmation of this theory lies in the fact that *pargana* limits have often been expanded or contracted to suit the growth or decay of private estates.—*Sultanpur Settlement Report, p.* 12, *sq.*

593. **Tobacco Pipes made of Leaves.**—The Mirzapur Korwas never keep *huqqas*. If they want to smoke they twist a green *sál* leaf into a shape very like that of the common cutty pipe and about the same size. In this they smoke dry tobacco (*surti*), and the pipe does not burn away until the smoke is over. It would be worth while noting other tribes who make pipes of leaves in the same way.—*W. Crooke.*

MISCELLANEA.

594. **Gopalpur (Gorakhpur)—Superstition about Trees.**—Among the Hindús here it is a general belief that whosoever plants a *katal* tree, remains destitute of a son, or in whose house there is a *katal* tree, he and his family are ruined.

595. **Mango and Pipal Trees.**—In the same way a man who cuts down a mango tree or a *pipal* tree is impoverished and becomes childless.—*Ram Bakhsh, Chaube.*

596. **Chhatarpur—A Saying:**—

Khattrí hot na sámre Káith hot na súm—
Maile hoin na gangjal nirmal hoi na dhúm.

No Khattrís are dark and no Káiths are miserly; the waters of the Ganges are not dirty and smoke is not without dirt.—*B. D. S.*

597. **Taj Mahal.**—Driving up to the great gateway of red sandstone, the visitor finds facing him Chapter LXXXIX of the Koran, entitled *The Day-break:* the inscription begins at bottom of the right-hand side and continues all over the arch, finishing with the last verse, which invites entry into (the garden or) paradise. Inside the gateway we have at right Chapter XCIII, entitled *The Morning's Brightness:* at top, Chapter XCIV, entitled *Have We not enlarged;* and on the left, Chapter XCV, *The Fig.*

Approaching the main building, one sees upon each of the four principal *façades* a most noble specimen of that grand script to which the Arabic language and character lends itself at great advantage. All this is Chapter XXXVI, entitled from its introductory letters *yá sín*, and sometimes called "The Heart of the Koran," which is to Moslem ears of funereal sound much as to us Anglicans is I. Cor. XV, from its forming part of the burial service. Each of what I have called the four principal *façades* is deeply recessed, and in smaller script will be found the following:—Round the entrance door, ChapterLXXXI, *The Folding up;* on western side facing the mosque, Chapter LXXXII, *The Cleaving asunder;* on the north or river side, Chapter LXXXIV, *The Rending in sunder;* and facing east, Chapter XCVIII, *The Proof.*

Having entered the building, we see running all around a bold inscription consisting of Chapter LXVII, *The Dominion*, which begins to right of the door, and in twenty-four verses compasses all eight sides; three final words being squeezed in at the top as though nearly forgotten. The remaining six verses of Chapter LXVII continue below its beginning, and serve to decorate part only of an arch, at top of which begins Chapter XLVIII, *The Victory*, whose twenty-nine verses extend over five archways in all, *i. e.*, four complete and two halves. At top of the window looking west, begins Chapter LXXVI, *The Man*, which runs over one entire arch and finishes above the doorway. The small remaining space is occupied by verses 54 and 55 of Chapter XXXIX, *Crowds*, followed by a few words which are unintelligible to me, they being perhaps Persian. It is said that a verse ornaments the roof, but I could detect nothing beyond patterns, even through a good opera glass.

Around the Begum's cenotaph, under the resonant dome, we read the usual formula:—"God, who is blessed and exalted, has said;" and then verses 22 to 28 inclusive from Chapter LXXXIII, *Those who give Short Measure*, followed by verse 30 from Chapter XLI, *Are Explained*, concluding with the first words of Chapter II, *The Cow.* At the cenotaph's north end we have verse 22 of Chapter LIX, *The Banishment*, and on the top are invocations and pious words, finishing with part of verse 7 and verse 8 from Chapter XL, *The Believer.*

Upon the crypt's central tomb are inscribed at the sides 96 invocations; O possessor of dominion, O glorious, O praiseworthy, O guide, and so forth, which with bismilláh, &c., together make up the 99 names of God. At the tomb's northern end we find again Chapter LIX, verse 22, and on the top sentences which I am not able to identify. With its qibla westwards is the mosque, and inside may be read Chapter XCI, *The Sun;* appended to which is the date 1109, or about 1700 *A. D.*

Perhaps during the winter, tourists to Agra more learned than I will correct and extend this statement, making it worthy of Taj Mahal—the place of a wreath's repose.—*F. Dupre Thornton, Calcutta; 1, Theatre Road.*

598. **Agra—A Lady killed at the Taj.**—Mr. W. Sutherland writes to us from Agra:—"With reference to the accompanying story, it will interest you to know that a tragic death of a lady, the wife of the Civil Sergeon of Agra, took place here nearly sixty years ago. Recently, while visiting the cantonment cemetery, I came across a large tombstone, 10 feet by 3½ feet, bearing the following inscription, which I have copied verbatim:—'Sacred to the Memory of Barbara Duncan, aged 31 years, the tenderly-beloved wife of James Duncan, Civil Surgeon at Agra. She was snatched from life on the evening of Saturday, the 23rd of February, 1833, in a moment of general enjoyment at the Taj. Having traversed hastily on the eastern side, the marble quadrangle from which it springs, she sat down on the narrow parapet which environs this terrace, lost her hold, and falling on the checkered pavement facing the garden, instantly expired.' In all probability no one of her time is alive to bear record of her untimely end, the mute testimony of her forgotten grave being the only evidence."—*Morning Post: Allahabad.*

599. **Whist-playing in the good old days.**—Mrs. Parkes in her "Wanderings" records that at Cawnpore the officers of the 11th Dragoons and 16th Lancers used to play Rs. 20 whist.

600. **Sirdhana—Old Pictures.**—In *The Pioneer Mail* of the 26th August last, p. 286, col. i, there is a very interesting communication from Mr. R. S. Whiteway, *B. C. S.*, of Meerut, regarding the pictures at Sirdhana.

In the list of persons thus depicted, is "4.—John Thomas." Is this not a misprint for *George* Thomas? the history of whose career is to be found in that valuable book—*Colonel Wm. Francklin's Military Memoirs of George Thomas, who, by extraordinary talents and enterprise, rose from an obscure situation to the rank of General in the service of the Native Powers in the N.-W. of India: Calcutta, 1803*, 4to. Also a reprint, London: Stockdale, 1805, 8vo.

Sir Walter Scott mentions this book, of which a copy (of the Calcutta edition is still in the Abbotsford Library), in his Journal under date of June 24th, 1829:—

"I was detained late in the Court, but still had time to go with Adam Wilson and call upon a gentlemanlike East Indian Officer, called Colonel Francklin, who appears an intelligent and respectable man. He writes the History of Captain Thomas, a person of the condition of a common seaman, who raised himself to the

rank of a Native Prince, and for some time waged a successful war with the powers around him. The work must be entertaining." *Scott's Journal, New Edition, Edinburgh : David Douglas, 1891*, 1 vol., 8vo., p. 721.—*Aldobrand Oldenbach.*—Fairport, 8th October, 1891.

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601. **Song of Raja Raghu Raj Singh of Rewa.**—

Khéti men hipun, ghás chholai men nipun, bojhá dhowai men nipun, murkhtá men nipunái hai.

Rin men nipun, biyáj len men nipun, bhaye beohar nipun swarg kaurí kí kamái hai.

Chorí men nipun chándálí men nipun, taise chugulí nipun, tiyonhí nipun dhitháé hai.

Bhanain Raghuráj ghar káj men nipun, nahin ek men nipun játe rijhai jadurái hai.

Well up in cultivation, grass cutting, carrying loads on the head, and perfect in ignorance.

Well up in taking loans, taking interest, money dealing, having earned a cowry for heaven.

Well up in theft, disgraceful acts, backbiting and impertinence.

Raghuraj says they are well up in household affairs, but they are not well up in a thing which can please God. (Devotion).—*Bhan Pratap Tewari.*

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602. **The following song of Kast Jibha Swami so affected the late Babu Harihar Prasad, Sistri, son of the late Maharaja of Benares, that it made him leave his family and become a Sanyasi at Benares :—**

1. *Bhagat kas náhina ré jaduraiyá.*
2. *Kanchan palang, bichhawaná gulgul, takiyá aur dulaiyá.*
3. *Tá úpar gal takiyá cháhí bhajnai men rog daiyá.*
4. *Tíni bér khâyé ké cháhí misirí dúdh malaiyá.*
5. *Antar malai bhajnai kí beriyá álas awa jamuhaiyá.*
6. *Khélat, hansat tíni pan bíté, pahunchal áye burhaiyá.*
7. *Ai achának kál gurásihi ke ú na kurihin sahaiyá.*
8. *Dewatan ké mis áp khát hain, dwija sé karat laraiyá.*
9. *Siyâm rang men tanik na âwat, chhor kapat chaturaiyá.*

1. Why don't you remember the Lord of Jadu (Krishna).
2. A bed made of gold, soft bedding, pillow and cotton-lined double sheet.
3. You also require small pillows for your cheek, but for devotion you are sick—O dear.
4. You require three times daily, for your food, sugar-candy, milk and cream.
5. Perfumes for rubbing, but for devotion you are idle and yawning.
6. Three periods of your life have passed in play and eating—old age has come.
7. Suddenly death will attack you, and no one will help you.
8. In pretence of gods, you eat yourself and have quarrels with Bráhmans.
9. You never join the dark colour (Krishna), giving up your deceit and cunningness.—*Bhan Pratap Tewari : Chunar.*

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603. **The Battle of Bittoorah.**—

TO THE EDITOR.

SIR,—Permit me to correct an error in the interesting account of the Rampur State, published in the *Pioneer* of 1st May, and in which reference is made to the Battle of Bittoorah fought on 26th October, 1794, and to the heavy loss sustained by a Highland Regiment. The only European Regiment present was the 2nd Bengal European Regiment, subsequently the Left Wing of the Bengal European Regiment, which afterwards became the 1st Bengal European Light Infantry, then the 1st Bengal European Fusiliers, then the 101st Royal Bengal Fusiliers, and is now the 1st Battalion Royal Munster Fusiliers. The following is an extract from the Governor-General's farewell order to the 101st Royal Bengal Fusiliers when leaving India (G. G. O. No. 1010 of October 30th, 1868,) in which, in enumerating the more important of the campaigns, battles and sieges in which the Regiment had been engaged, the following passage occurs:—"Again employed in the second Rohilla War, under Major-General Sir Robert Abercrombie, and suffered severely at the battle of Bittoorah on the 26th October, 1794." On this occasion the Regiment was commanded by Major John Macdonald, afterwards Lieutenant-General Sir John Macdonald, *K.C.B.* Colonel Innes, in his History of the Bengal European Regiment, writes as follows :—"The enemy appeared to despise our musketry fire, but upon every discharge of Artillery they threw themselves on their faces, rising immediately afterwards, and continuing their advance until they neared the British line, when they made a desperate rush, so that all the troops were completely intermingled. The Rohillas were armed with spears, matchlocks, and tulwars, the last of which they used so effectually that for many years afterwards the attack of the enemy on this occasion was talked of as 'the Highland charge.' * *

"At length, however, the bayonet prevailed; the Rohillas gradually gave ground, and ultimately took to flight, when they were hotly pursued by the British and driven across the Dugura river."

The obelisk mentioned by your correspondent bears the following inscription :—

ERECTED

BY ORDER OF THE GOVERNOR-GENERAL IN COUNCIL.

In Memory of

COLONEL GEORGE BURRINTON.

Major Thomas Bolton.	Capt. Norman Macleod.
Capt. John Mambey.	" John Mordaunt.
Lieut. Andrew Cummings.	Lieut. Edmund Wells.
" John Plumer.	" Joseph Richardson.
" William Hinksman.	" Y. Q. M. Birch.
" William Odell.	" Edward Baker.

Lieutenant Fireworker James Telfer and the European and Native Non-Commissioned Officers and Privates who fell near this spot, in Action against the Rohillas, October 26th, *A. D.*, 1794.

J. H. BARNARD, COLONEL,

Commanding 2nd Royal Munster Fusiliers.

Simla, 2nd May.

[Curiously enough an exact *replica* of this inscription was recently found in the compound of one of the old bungalows at Chunar.—ED.]

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604. **Soldiers' Slang—The old Blanket.**—The subject of soldiers' slang of specially Indian origin has, as far as I am aware, been never discussed. Can any one who has dealings with Mr. Atkins help in making a collection? He calls, I hear, the Indian Sun "the old blanket," apparently because wraps are unnecessary in hot weather. When the sun rises they say :—"Here comes the old blanket again."—*W. Crooke.*

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POPULAR RELIGION.

605. **Sayyad Salar Masaud.** — (Continued from para. 484). His tomb at Bahraich had become a place of sanctity in the time of Muhammad Tughlaq, who paid a visit to it and devoutly made offerings at the shrine (*Dowson's Elliot Historians, Vol. III, p.* 249), and Sultán Fíroz is said to have done the same in 1376 *A. D.* (*ibid*, Vol. III, 362). Comparing dates and other particulars there may have been some, perhaps a close, connection between Sayyad Sálár's expedition and that of Ahmad Nialtigin.

606. **Benares — The Worship of the Panchon Pir.**—(Continued from para. 537). Rájá Lorchand travelled barefoot to Mother Ganges and related to her his sorrows. Having listened to his story, the river promised to deliver her decision on the morrow, and handed him all the vessels for preparing his supper. On the day following, she returned the same answer: but when she handed him the cooking requisites, he noticed that there was no earthen vessel (hándí). He enquired the reason. "Where," asked the river in turn, "is thy vessel of yesterday?" "I used it," said the Rájá, "and flung it away." "Find it, and prepare thy repast." "Verily, it hath fallen on a dunghill and is defiled." "Go!" cried Mother Ganges, "Aminá Satí is that vessel. Heedlessly didst thou cast her from thee. Yet by that act was she dishonoured, and may never return." The Rájá bowed his head and departed in silence.

Ghází Miyán was apprised of the distress of Aminá Satí. Hurrying to her in the wilderness, he besought her to return to her husband: so earnestly that he addressed her by the title of sister. "Am I thy sister?" cried Aminá, "then though thou art a Turk and I a Brahman, verily, for my children's sake, will I claim a sister's privilege of dwelling with her brother." Thenceforth they resided together at Garh Gánjan as brother and sister in the spirit (díní bháí bahin) until the "great martyrdom."—*R. Greeven.*

607. **Jalandhar — The Ram Rae Sect of Sikhs.**—The Rám Ráés are called after Rám Ráé, the son of the seventh Guru, and are opposed to the orthodox Sikhs. The tomb of the founder of this sect is at Dehra Dún, and thither they go on pilgrimage. They wear their hair and shave their heads like ordinary Hindús: they do not kill animals for food by the single stroke of the

sword (*jhatka*): they need not abstain from tobacco: their initiatory ceremony consists in washing one or both big toes of the initiator and drinking the water. This is known as *charan-ghál*—feet-washing. They greet each other by saying *Akho jí, wá Guru!*—*W. E. Purser: Settlement Report, p.* 51.

608. **Ajab Salar and Palihar.**—At Sompat, in the island of Lanká, the Princess Soná, even at the age of 12, was renowned for her beauty. One day, whilst she was bathing on the sea-shore, the demon Marchan Deo stole in upon her and......in nine months she became a mother. "A miracle!" cried the simple villagers, "a child hath been born without a father;" but the Princess, shrewdly dreading that her parents would be less lenient, enclosed the infant in a casket, and floated it adrift, with her dishonour, on the ocean.

Rání Madodarí was a childless widow, whose sea-girt dominions afforded her no comfort. Whilst she was sadly roaming at sunset by the sea-shore, she discovered a casket, stranded and entangled among the sea-weed. It contained the infant still alive, which the lovely queen adopted, and cherished under the name of Palihár. Ere long, the foundling had become a burly giant, and having overthrown the mightiest wrestlers of the period, planted himself upon the summit of a mountain, and proclaimed a boastful challenge to mankind, saying:—"Who shall stand before me?" The echo of this challenge rumbled through the palace, where Ghází Miyán held Court with 81 archangels and $1\frac{1}{4}$ lacs of angels. They trembled and were silent.

Then Ghází Miyán placed the drum Márú and a packet of 32 betel-leaves in the centre of the assembly, saying:—"Whoso would grapple with this boaster, let him beat this drum and eat this betel." Death-like silence followed. On a sudden this silence was broken by the childish accents of 'Ajab Sálár, who was Ghází Miyán's nephew, and who, though barely 12 summers, accepted the challenge declared by his elders. A lively colloquy followed between uncle and nephew:—

"At thy bidding, good uncle, this leaf will I taste;
And, scarce tasted this leaf, to yon isle will I haste:
Where each door of escape, be there scores, I will bar
'Gainst the wiles of all curs and all tom-cats that are."

"Nay, a truce to thy vomiting, stout 'Ajab Sálár,
But a glimpse of the sunlight, and fade will thy pride!"

"At thy bidding, good uncle, this leaf will I taste;
And, scarce tasted this leaf, to yon isle will I haste:
When I come with this boaster in bonds at my side,
By my troth! ye may call me then 'Ajab Sálár!"

The original runs:—

('Ajab Sálár loq.)

"*Mámú pá, ún hukm chábhún birá pán:*
Birá kháke Lanká ke já, ún ánan fán:
Chenkún, mámú, pat bíson du, ár:
Jáne na de, ún, Miyán, wahán kukkur bilár."

(Ghází Miyán loq.)

"*Mat barhke bolo, bahne 'Ajab Sálár.*
Ghám ke lagle jáná kumhlá, e."

('Ajab Sálár loq.)

Já, ún hukm, mámú, chábhún birá pán
Aur chhábke birá pán já, ún Lanká ke.
Jab Nirmal (a) ke, mámú, pakar le á,ún
Jab kahlá, un 'Ajab Sálár!"—*R. Greeven.*

(*a*) A title of Palihár.

609. **Jalandhar — The Religion of the Chamars.**—The Chamárs are for the most part Sikhs or Sultánis. Some worship or venerate Deví and Gúga Pír, and a certain Pír Sáheb, about whom my informants could say nothing certain. The Sikh Chamárs are called Rámdásis, after the fourth Guru, Rámdás. They occupy an inferior position among Sikhs, but are gradually rising in the social scale. The other Chamárs follow most Hindú rites and religious customs, as pilgrimages, giving wrestling matches in honour of Sultán, giving cakes (*rot*), &c. The former burn, the latter bury, their dead. The Rámdásis send the bones (*phúl*) to the Ganges: the Sultánis do not send anything. The dead are buried with the face upwards. The marriage ceremony is performed with the usual Hindú ceremonies (*phera, chauk*, &c.) They have no Bráhmans, but keep Sádhs of their own, who are Chamárs, and use the Granth in their ceremonies. There is a clan of Chamárs, however, called Bangar, some of whom live in certain villages called Shekhé, near Jalandhar, who keep regular Bráhmans, who come from the East—what is vaguely called "the direction of the Ganges."—*W. E. Purser: Settlement Report, p.* 52.

610. **Jalandhar — Religion of the Chuhra Sweepers.**—The Chúhras have what they call Bráhmans of their own. These eat the food of Chúhras, but do not intermarry with them. They officiate at marriages, which are said to be carried out in the same way as Hindú marriages. The Chúhras bury their dead with the face upwards.

They venerate, if they do not worship, Bálmík and his disciple, Lál Beg, of neither of whom could my informants give an account. [This has now been supplied by Mr. Greeven in his elaborate account of the Pánchon Pír, now in course of publication in these columns.—Ed.] The former is also called Bála Sháh. In villages where there are Chúhras his shrine will be found surmounted by five small pillars [? in honour of the Five Pírs.—Ed.] And at it lamps are lighted every Thursday. When the spring harvest is gathered in the Chúhras assemble at his shrine, and slay a black ram, and prepare a quantity of bread, and have a feast, after presenting some of the viands to Bálmík, and making offerings of cloth and small coins which are taken by the attendant. Some of them also pay due respect to Sultán Sarwar, Gúga Pír and Deví, and go on pilgrimage to Nigáha and Juála Mukhi, and at the latter place cut off the top knots of their children's hair. There are no Muhammadan Chúhras here. There are some Sikh Chúhras or Mazhabi Chúhras who follow Sikh customs, and keep aloof from the ordinary Chúhras, and will not intermarry with them. This account of the Chúhras does not agree in some important points with the remarks in para. 295 of the *Census Report*, but it is that given me on separate occasions by Chúhras and a Chúhra Bráhman.—*W. E. Purser: Settlement Report, p.* 52, *sq*.

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611. **Eastern Districts, N.-W. P.—A Song of the Panchon Pir.**—This song, as the inscription discloses, was composed by Bikáníá Daffálí, and first sung by his disciple Mánu-lláh. Its subject is the Fourth Episode in the cycle of legends floating hazily round the "Five Saints," now idolised by low-castes, both Hindú and Mussulman, with Daflális for their priesthood. The scheme of the story is, of course, merely a popular reproduction of the Rámáyan, from which some of the characters, such as Madodarí and Mahiráwan, are bodily pilfered. Upon this is grotesquely engrafted a tradition of the Prophet, utilised for the device by which Nirmal is captured. Nothing can better illustrate the scrap-book character of popular religions than the inscription by which (c. 236) the minstrel describes himself as inspired by the Hindú goddess of learning to sing the praises of Muslim heroes. The peg, by the way, by which he hooks on the whole episode, is not apparent from the poem. It must be supposed that Sáhú Sálár, brother-in-law of Mahmúd of Ghazní and father of Ghází Miyán, in digging the foundations of a watch-house, has unearthed the demon *Kauria Deo*, in terror of whom, none of his followers will accept the office of High Bailiff. The remainder of the story is plain sailing, and the text presents little difficulty, though a capital play upon words between the verb *badhná* to slaughter, and the substantive *badhná*, a liquor-cup, cannot be reproduced in English, except perhaps by some variant of the frivolous expression "to go to *pot*."

BALLADE I.

Sáhú Sálár kahí ek bát: "Merâ aisá ko,í nahín Kauria ko már giráwe?"

Battís pan ká birá lagá,e, majlis ke bích rakháwe:

Sahú: "Hai ko,í jawán pán ko kháwe, kauria ko mái giráwe?

Jo ko,í máre Kauria Deo ko, Garh Gájan kí de,ún Kotwálí! úká mansab bahut barháwe."

Bhale bhale jawán baithe majlis men láge nazar chihpáwe.

Nám suná Kauria Deo ká, ek ek uth jáwe.

Gharí pahar du,e gayá bít, ko,í nahín bírá utháwe.

Sáhú Sálár dil kare soch, tab bahut man pachhtáwe

Parhhe kitáb maktab-kháne se Miyán Gájan áwe:

Ghází main tumse púchhún, he bábá tu ká man men pachhtáwe?

Sáh "abhí bálá ho, larke, parhne par dhyán lagáwe." Miyn patá parhte—

Ghá. Bábá, hamko hana batáwe."

Sáh.—"Betá, merá aisá ko,i nahín Kauria Deo ko már giráwe

Jo ko,í máre Kauria Doo ko, Garh Gájan kí de,ún Kotwálí! úká mansab bahut barháwe."

Itná bát suná Bálá bahut mah pachhtáwe

Khol kitáb, dekhe Bálá, tab bahut gyán dauráwe.

Oracle—"Sat samundar pár hoí Nirmal use pakar ko,i lawe.

Wahí já máre Kauria Deo ko, wahí Kotwálí páwe."

Battís pán ká bírá lagá,e, majlis ke bích rakháwe.

"Ghá.—Hai ko,í jawán pán ko chábe, garh Lanke ko jáwe?"

Bhale bhale jawán baithe majlis men láge nazar chhipáwe,

Nám suná garh Lanke ká, sab ke muhh par zardí chháwe.

Gharí pahar dú,e gayá bit—

Ghá "Bha,í, ko.í nahí bírá utháwe?"

The majlis bhaine 'Ajab Sálár, un já,e bírá utháwe.

Kháyá pán; áu kiyá salám: "mámú, ham Lanke ko jáwe."

Miyán Gájan uthe bol:—"Bhá,í, abhí 'Ajab ho larke tum is khiyál men mat áwe."

BALLADE I.

Then outspoke Sáhú Sálár. Have I no (henchman) that will overthrow the demon Kauria?

Of 32 betel-leaves he prepared a packet, and placed it in the midst of his assembly (as a challenge).

Sáhú.—"Is there a warrior that will taste this leaf; and (pledge himself to) overthrow the demon Kauria?"

"Whoso shall overcome the demon Kauria, him will I make Bailiff in the city of Ghazní, and greatly will I increase his dignity."

Warriors stout and true sat in that assembly; but they 'gan avert their glances.

Scarce heard they the name of the demon Kauria, than, one by one, they rose and departed.

Of the day two watches passed; yet none had taken up the betel-leaf.

Then Sáhú Sálár mused in his heart and his mind was sore distressed.

When, straight from spelling out his book, came Ghází Miyán from school.

Ghazi.—"I ask thee, father, why art thou vexed in spirit?"

Sahu.—"Still art thou but a child, my boy! give thy thoughts to thy spelling:"

Ghází Miyán stepped back with his eyes on his book:—

Ghází.—Prithee, father tell me."

Sáhú.—"My son, no henchman have I that will overthrow Kauria.

Whoso shall overthrow the demon Kauria, him will I make High Bailiff in the city of Ghází, and greatly will I increase his dignity."

Hearing these words, the master was sore vexed in spirits.

He opened the Holy Writ and gazed upon it and pondered deeply.

Oracle.—"Beyond the oceans seven dwelleth one Nirmal. If he be brought a captive, he it is that shall slay the demon Kauria; he it is that shall be High Bailiff."

Of 32 betel-leaves he prepared a packet and placed it in the midst of the assembly.

Ghází.—"Is there a warrior that will taste this leaf, and (pledge himself to) journey to Lanká's Fort?"

Warriors stout and true sat in that assembly; but they 'gan avert their glances.

Scarce heard they the name of Lanká's Fort, than pallor 'gan o'erspread the face of each.

Of the day two watches passed.

Ghází.—"Heigho, will none take up the leaf?"

In that assembly was his sister's son, 'Ajab Sálár; he hied him and took up the leaf.

The leaf he tasted and came forward with an obeisance, saying:—"Uncle, I will journey to Lanká."

Then Ghází Miyán arose and spake:—"Go to 'Ajab, thou art still but a child. Give up this idle thought."—*R. Greeven.*

(To be continued.)

612. Jalandhar—The Kuka Sect of Sikhs.—The Kúkas or "shouters" are a modern sect, founded about 40 years ago by one Bálak Sinh, an Arora of the Ráwalpindi District; but brought into prominence by Rám Sinh, a carpenter of Bhaini, in Ludhiana, within the last 20 years. In their zeal for restoring the primitive purity of the Sikh religion, the Kúkas committed various excesses, and broke out at last in a demented sort of way in January, 1872, when they were summarily suppressed, and Rám Sinh was transported. [See Ibbetson's *Punjáb Ethnography*, para. 266].—*W. E. Purser: Settlement Report, p.* 51.

613. Jalandhar—Customs of the Sultani Sikhs.—(Continued from para. 607). The great religious observance of the Sultánis is the pilgrimage to the shrine of Sakhi Sarwar in Dera-Ghází-Khán. This commences about the middle of February when spring is taking the place of winter. The company of pilgrims is called *sang*, and their encampment *chauki*. Along the route the *sang* is joined by detachments from the south of the Satlaj. It is known by the special name of *Káli Kamli*, because so many of the pilgrims have black blankets to protect them from the cold. On the road these people sleep on the ground, and do not wash their heads or clothes till the pilgrimage is accomplished, and the more devout remain unwashed till their return home. The pilgrims are personally conducted by the Bharáis, and call each other *Pír Bhái* or *Pír Bahin* (brother in the saint or sister in the saint). The census report says it is probably from this latter circumstance the Bharáis derive their name (*Pír Bhái* or saint brothers). People who cannot undertake the pilgrimage usually go to one of the encampments (*chauki*), or, if they cannot manage that, to any other village, for a night. If they cannot go anywhere, they sleep at home at least one night on the ground, as a substitute for the complete pilgrimage. A pilgrimage to Nigáha is commonly made with the object of obtaining some desired blessing from the saint, or in fulfilment of a vow. The pilgrims have a local self-government of their own on the road. There are two divisions—Chak Chela and Kang Chela, named from villages which hold nightly assemblies (*díwan*), in which they administer justice: there is much rivalry between the two bodies, but the latter hold the supremacy.—*W. E. Purser: Settlement Report, p.* 52.

614. Gurgaon—Influence of Mahants.—In the Rewári Tahsíl there are some pious *mahants* of repute. In many Ahír villages the people unyoke their cattle at the well when the evening *sankh* sounds in obedience to the traditional instructions of one of the *mahants*.—*F. C. Channing: Settlement Report, p.* 38.

[Does this custom prevail elsewhere?—Ed.]

SOCIOLOGY.

615. **Hoshiarpur — Marriage Regulations.** This custom of isogamy, or marriage between equals, which the Rájputs tried by this agreement to introduce, is a custom now followed by many clans of Khattrís, for instance, by the Bárahi (or twelve family) and other clans. The tendency of the Khattri tribe seems to tend towards a kind of social crystallization into bodies composed of a certain number of septs (*got*). Thus there are the *Chárzáti*, *Dhaighari*, *Bárahi*, *Bunjahi* or (*Bawanjahi*) and other divisions, expressive of the number of the component septs. Among some of these an isogamous rule of intermarriage within the body prevails, and there is a tendency to the extension of this rule.

Two other well-known facts must be mentioned:—

First.—Among all classes of natives the expense of marrying a daughter is, as a general rule, excessive with regard to the means of the father. The expensiveness of marriages is one of the commonest causes of the ruin of families in the district. It seriously affects all classes, and often leads to the loss of all landed property: for the paternal acres are heavily sold or mortgaged to pay the debt incurred to defray expenses of a daughter's marriage.

Secondly.—Among Hindús, and also, to a certain extent, among Musálmans, it is considered disgraceful to have a daughter of full age unmarried. It is a point of honour that a father make early and suitable arrangements for his daughter's marriage. As a result, few native women remain unmarried. Even if lame, deformed or blind, they somehow get husbands. It is otherwise with men. It is difficult, or well nigh impossible, for a man, who is blind or much deformed, to get a wife. Among the 450,000 women of this district, the single ones of mature age may be reckoned almost by tens.—*Coldstream: Settlement Report*, *p.* 46, *sq.*

(To be continued).

616. **Ludhiana – Birth Ceremonies.**—When the midwife is called in, she ties a branch of the *siras* tree (*acacia sirisa*) and an iron ring over the door, to notify the birth, and also to keep away evil spirits. If a son is born the father goes at once and informs the priest (*páda*), and inquires whether the time is auspicious or not. If it is not, the father must make offerings to the Bráhmans. In cases of the worst combination of stars called *gand múl*, the child in former times was thrown out to perish, as it was believed that both parents would die if they kept it. The mother is kept closed in the house for thirteen days after the birth, when the priest is called, and gives a name to the child, on which occasion he receives Re. 1, and the family priest (*parohit*) and others something. Bráhmans, faqírs and the neighbours are also fed: and sweetmeats are distributed, considerable expense being incurred. This is in token that the impurity (*sutak*) is removed from the house. For a further period, up to forty days, the mother does not mix with the rest of the people—only with her relations. None of these ceremonies are observed by the Játs in the case of a girl, except that the period of impurity is observed. A Hindú child has no further ceremony in the way of baptism, &c., to go through. A Sikh generally takes the initiation (*páhal*) when he has arrived at years of discretion. The whole of these ceremonies are not strictly observed by the agricultural portion of the community. The name is given to a son, in the case of a Sikh, by opening the *Granth Sáhit* and taking the first letter of the page. Other Hindú Játs do not, as a rule, ask the Bráhman priest (*páda*) for a name, but give one themselves, or ask the Bharai or priest of the Sultáni sect. The period of forty days' seclusion is not kept unless for some special reason.—*Settlement Report*, *p.* 71.

617. **Montgomery — Women's Shawls.**— Over their heads women wear a shawl. There are several kinds. The most common are the *phúlkárí*, the cloth of which is dyed, and then designs are worked on it with silk of different colours, with the needle: *chuni*, much the same as *phúlkárí*, but smaller, and worn by girls: *salárí*—this shawl has two colours woven in lengthways: *chakla* is the same as *salárí*, with broader stripes: *bhochhan* or *dopatta*, if coloured: the colours are printed and not woven in: *sálu* and *lassa* are dyed a rusty red called "cold water" (*thanda páni*), and differ chiefly in the kind of cloth of which they are made; lastly, *shál* (shawl) printed in gaudy colours, and mostly worn by women of the menial (*kamín*) class. *Chob* is a *phúlkárí* with flowers on the border only. It is dyed red. *Bágh* is the same as *phúlkárí*, but the designs are closer together. It is not to be supposed that *phúlkárí*, *chob*, *bágh* and *bhochhan* are worn at one and the same time by the same person.—*W. E. Purser: Settlement Report*, *p.* 60.

618. **Jalandhar — Rural Games.** — Little children amuse themselves with making mud-pies, building houses of bits of pot-sherds, torturing unhappy puppies, and similar diversions common to the East and West. At a more advanced age, children play at various games, of which the most common are *guli danda*, or tipcat: *gedi*, in which the object is to strike one stick with another thrown at it so as to drive it across a line drawn on the ground: *kubaddi*, a sort of prisoners' base: *find khundi*, which is a game

played with a bat and ball, and may be cricket in its earliest stage: *adicharappa* or jumping: *pícho-patra* or hop scotch. They also amuse themselves with peg tops (*látu*) and teetotums (*latúni*) and humming tops (*bhambírí*). When they grow up they have too much to do, and are too tired after work to care for much exercise, except in the rains when work is slack. Then the youth of the village engage in trials of strength as wrestling (*kushti karna*): *sonchipakki*, in which one player walks backwards and strikes another, who follows him, on the breast with the open hand, while the other tries to catch his hand: *panja dalna*, in which the fingers are interlocked and one player tries to twist round the hand of the other: *bíní pakarna*, in which the object is to disengage the hand grasping the wrist. Besides, dumb-bells are wielded (*mungli pherna*), and exercises are performed with a block of wood having a handle cut in it (*mugdar utháṇa*). *Chaupar*, a game played with dice or cowries, and even cards, may be seen occasionally in a village. Wandering minstrels at times appear and sing the love songs of Sussi Punnu, Sohni Mahenwál, Hír Ranjha and Buga. Snatches (*boli*) of these tales are sung by the villagers themselves. A wrestling match by professional athletes will draw a crowd even from neighbouring villages. Fairs are highly appreciated, though walking about in one's best clothes and eating sweetmeats, which seem the principal amusements, may appear somewhat tame to outsiders.—*W. E. Purser: Settlement Report, p.* 64, *sq.*

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619. **Ludhiana—Muhammadan Birth Ceremonies.** — When a son is born the Qázi or Mulla (priest) comes on the first to the third day and recites the creed (*kalima*) in the child's ear. But it is the call to prayer (*báng*) and not the *kalima* which is usually recited. The child is named by the priest or some other respectable relative. The mother is impure for nine days to the members of the household, and for forty days to the rest of the world. The termination of this period of forty days is celebrated by a feast (*aqiqa*). Circumcision (*khatnah*) is performed by the barber (*Nái*) when the Mulla indicates the proper time, but no age is fixed. The boy is generally 4 or 5, but may be 10 or 15; and if he has grown up he is generally drugged with *bhang* to lessen the pain of the operation. The Nái is paid, and a small feast given to the relations, who contribute something by way of *tambol*. In the case of a girl the days of impurity are observed, but the name is given by any one. The Rájputs generally spend more than the Gújars or Arains on the *aqíqa* and circumcision.—*Settlement Report, p.* 71, *sq.*

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620. **Jalandhar—Rustic Jewelry**—(Continued from para. 568). For the arms and hands, solid bracelets of an indented pattern (*gokhru*): a bracelet consisting of rows of beads strung on silk (*ponchhián*): hollow jointed bracelets (*gujáiyán*): bracelets in the shape of bands of various patterns (*chúríyán*): armlets (*tádán*) worn above the elbow: thumb-ring with mirror (*ársi*): rings plain (*chhalla*) or with stones (*mundri*). For the feet and ankles, hollow anklets (*kariyán*), one on each leg, containing small pieces of metal, so as to make a tinkling: curved anklets (*bánk*) and *páězeb*: toe-rings *chhalla*. The ornaments for the feet and ankles are always made of silver, and so are those for the arms in almost all cases. Children wear jewelry too. Boys wear ear-rings (*bálé dar*): bracelets (*chúríyán, kara, kangan*): anklets (*kariyán, páonté*): and a silk thread intertwined in the hair and ending in a silk tassel set in silver, which hangs down the back. Girls wear head bosses (*chaunk, phúl*): a small necklace (*tandiri*): a nose-ring (*nath*): earrings (*dandiyán*): bracelets (*gokhru*), and *chúriyán* of crude glass, and anklets (*karíyán*). The price of these ornaments of course varies very much. It is difficult to say what the value of the jewelry owned by an ordinary agriculturist and his wife will be: but perhaps Rs. 50 for the former and Rs. 125 for the latter will not be far wrong. Gújar women sometimes wear a woollen cord on the right side and another on the left side of their petticoats, having several tassels of variously coloured wool, to which small cowries are attached. This is for ornament.—*W. E. Purser: Settlement Report, p.* 63.

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621. **Montgomery — Village Games.** — On coming to a village the traveller will sometimes see in the outskirts a number of little children amusing themselves with a *chachígal*, which is a horizontal bar, moving round a vertical post, about 2 feet high. Here the infant villager practises walking. More common is a piece of wood, a portion of the trunk of a tree, about 2 feet long and 18 inches in diameter, with a bit hollowed out on one side, so as to form a handle by which the block may be grasped. This is the *budgar* or dumb-bell with which the athletes of the hamlet amuse themselves in the evening.—*W. E. Purser: Settlement Report, p.* 51.

[Is any contrivance of this kind used to teach children to walk in the North-Western Provinces? I do not remember to have ever noticed it in villages.—ED.]

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622. **Hoshiarpur—Relaxation of Sikh Observances.**—Many of the Sikhs of this district are loose in their observances and practices, as compared with those of other parts of the country, and do not follow closely the traditions of Guru Govind Sinh: many are not, as Sikhs would express it, *pánch kakkeh ké Sikh, i. e.*, they do not follow the rule which makes it obligatory on a religious Sikh, a true disciple of Guru Govind, to

wear on his person the *kes* or long lock of uncut hair, the *kard* or knife, the *kara* or iron armlet, the *kach* or short trousers and the *kangha* or comb. All, however, I think, wear the *kes* and *kach*: the looseness of their observance in respect of their religious rules is that they have discarded the iron articles, *kard* and *kara*. The Sikh Játs of Mahipur do not practise the common Ját custom of *karewa* or re-marriage of widows to one of the family. All, however, have not abandoned the practice: these latter are called *tallé* or lower.—*Coldstream: Settlement Report, p.* 35.

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623. **Ludhiana—Jat Ceremonies of Betrothal—Polyandry.**—There are now amongst the Hindú Játs two forms of betrothal, where money is taken by the girl's people, and where it is not (*pun*). The latter is the only pure form. The girl's parents generally make inquiries beforehand, and fix on some family suitable—the only restriction being that the family does not belong to four *gots* with which the parents are already connected. The barber or Bráhman of the family (*lági*) is sent to the house selected, and makes the proposal. If it is accepted, he returns in a few days with money and sugar, which he has received from the other family. The father of the boy calls the neighbours, and the *lági* is seated on a high place, with the others all round him by way of doing him honour. The family priest (*parohit*), or general priest (*páda*), makes the boy say some prayers, and then the *lági* puts a mark on the brow of the boy (*tilak*) and puts the money and sugar into his lap. This completes the betrothal. It is said that before annexation, taking a consideration for girls was unknown, because the rulers would not permit it; and it is still forbidden in the Nábha State. But now the custom is almost universal, although the transaction is kept secret and is never admitted: and only a few of the better families abstain from it. Indeed, a Ját considers the birth of a daughter a piece of luck, for the ordinary price has, in recent years, run up very high. No wonder that marriage is considered a luxury, and one wife enough for a whole family. I believe that polyandry is common in practice, and the manner in which the brother claims the levirate (*karewa*) on the decease of the nominal husband proves it. The girl is considered as purchased by the family, who can seldom afford to pay so large a sum as his price twice over. In the case of betrothal for consideration the parents of the girl accompany the *lági* and a bargain is struck. Part of the price is paid, and the *lági* performs the usual ceremonies. Betrothal among the common Játs take place now-a-days when the girl is ten, twelve or even older, for the longer she is kept, the higher price she will fetch. Boys are kept till eighteen or twenty, because their parents cannot collect enough money to pay for the girl.—*T. G. Walker: Settlement Report, p.* 72.

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624. **Ludhiana — Marriage Ceremonies among the Jats.**—Marriage generally follows soon after betrothal. If no money has been paid for the girl, she is married at nine years of age: otherwise when the money agreed on has been paid. The priest (*páda*) of both parties are consulted and a date fixed. The bridegroom and a few relations go as a marriage party (*barát*) to the bride's house, and the marriage ceremony is performed. The ceremonies attending marriage are as follows:—A place (*bedi*) is marked oft with four upright stakes joined with cross pieces of wood at the top, and inside this the pair are seated with the Bráhman who celebrates the marriage: and a small fire is lit and kept up with butter (*ghi*). The Bráhman marks off on a ground with flour a square (*chauk*), divided into compartments, each representing some deity, and worships this in the names of the bride and bridegroom. When the prayers have been said the marriage charm (*mantra*) is repeated, and the pair walk round the fire and square four times (a ceremony called (*phera*), the women present singing and the Bráhman repeating his spells (*mantra*). This completes the ceremony, and the bride and bridegroom return to the home of the latter. The bride spends a few days there, and then goes back to the parents, with whom she resides till she is finally made over to her husband two or three years after (*mukláwa*). There is almost no expense over an ordinary wedding, but when the parents are very-well-to-do, there is a large marriage party, and all the people are entertained at the bride's house, a good deal of money being spent on dancing-girls, fire-works, &c. It is also the custom with good families to give with the daughter a dower (*dahez* or *dáz*) of cash, jewelry, &c., and as it is coming to be considered a sign of social rank to be able to do so, instead of taking money for her, it is likely the custom will spread.—*Settlement Report, p.* 72, *sq*.

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625. **Gurgaon—Village Games.**—*Bhaddu*—a sort of prisoners' base.

Pág pháya or *patak dhara*—a game at ball-catching.

Núna shikári or *núnkyán*—*i. e.*, salt hunting or salt pans: in this the boys play at being salt thieves and customs patrols.

Kanch kudhi—guessing the whereabouts of a hidden *kauri* with forfeits.—*F. C. Channing: Settlement Report, p.* 60.

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626. **Jalandhar — Muhammadan Marriage Customs.**—Marriage follows betrothal at various ages among the different tribes. Arains marry

their children while still quite young: Játs rather later than Arains: Rájputs when nearly grown up, and Patháns not till they are quite grown up. The girl's parents fix the day, and announce it to the boy's parents, generally by the barber. Before the wedding the bride and bridegroom are anointed with perfumed oil for at least three days. When the appointed time has come, the girl's hands and feet are stained with henna, and she is decked out in her best clothes and jewels, to await the arrival of the bridegroom, who is also attired in his best and wears the marriage fringe. The ceremony takes place at night and is performed by the Qázi, who repeats the Muhammadan creed, as do those present who know it. Then the bridegroom is asked if he will take the bride with such a dowry. On his answer in the affirmative the bride is asked if she consents, and if she does, the ceremony of marriage (*nikáh*) is complete. When the parties are too young to know what they are doing, they are represented by agents (*vakíl*). After the ceremony the boy's father gives the customary fees to the girl's family menials, and her parents and grand-parents give him whatever dowry they can afford, rarely worth more than Rs. 10 or 12. The girl goes home with her husband and stays with him three days. She then returns to her parents, and remains with them till grown up, when she at once is sent to her husband. There is no difference between a first and second marriage.—*W. E. Purser : Settlement Report, p.* 67, *sq.*

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627. **Hoshiarpur — Marriage Regulations.** —The very complicated marriage relations which obtain among many of the castes and religions in this country, and specially among the upper classes of Hindús, is a condition of things almost unique among mankind, and affords an interesting, if rather intricate, field of enquiry to the ethnologist. Among Khattris, Rájputs, Bráhmans, and to a less extent among other classes, the general conditions are fixed by three sets of social laws or rules, which, like other social laws among the Hindús, possess somewhat of a religious sanction :—

Firstly, there are certain septs (*got*) within which, owing to relationship with them by birth, marriage is forbidden. These are for the most part strictly defined for all Hindús of the upper classes. This may be called the law of exogamy.

Secondly, there are among many classes of the people, especially the Hindús, and among them especially the Bráhmans, Khattris and Rájputs, rules defining the septs (*got*), of which daughters may be given in marriage. Speaking loosely, a Hindú of high caste can take a bride from almost any sept (*got*) within his own caste, provided she be not of a sept within prohibited degrees, and thus excluded by the laws of exogamy above alluded to. But the high caste Hindú cannot, in many tribes of Rájputs at least, (and the same has been till lately true of the Khattris,) give his daughter in marriage, without degrading himself and her, except to members of certain septs (*got*) which are considered superior to his own. This may be for convenience, and for want of a better term called the law of hypergamy. This custom, or social law of hypergamy, is very strictly observed among Rájputs, and also among certain of the higher classes of Khattris, those, namely, known as *Chárzáti* and *Dhaighari*. These are usually considered to be four classes or grades among the Hindú Rájputs of the hills in this part of the Panjab. These classes embrace at least 109 septs (*got*).—*Coldstream : Settlement Report, p.* 45.

(To be continued.)

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628. **Jalandhar — Rustic Jewelry.**—Ornaments are worn both by men and women. Muhammadan men wear no jewelry (*gahna, tagáda*), except bracelets, and those rarely. Hindú men wear a necklace (*mála*) of gold beads, or gold and coral beads, or necklaces of other patterns known as *inám* and *chaunki*. The latter is made of silver, the former of gold or silver. They also wear earrings (*bála*) of gold, and silver bracelets (*kangan*), and occasionally rings (*mundri*). Women have a great variety of ornaments, of which the following are the most common :—For the head a silver boss (*chaunk*) worn in the middle of the head: two smaller bosses (*phúl*) worn one on each side of the head. For the forehead—a gold fringe sloping from the middle of the forehead to the ears (*bindi*) with a pendant (*tikka*) in the middle. For the ears—earrings (*dandíyán*): *dhedu*, another form of earring with a pendant (*jhumka*). These two forms of earrings are attached to the lobe of the ear. Another form that goes through the ear beyond the lobe is called *bála*. All these are usually made of silver, rarely of gold. For the nose—a nosering passing through the outer side of the nostrils (*nath*): *bohar*, a ring passing through the cartilage separating the nostrils: these ornaments are always made of gold. When not worn, the holes through which they pass are kept open by a small gold pin called *tíli*. For the neck—solid necklaces, *tandíra* or *hus*: necklaces of rows of beads of various shapes strung on silk (*hár chandarsaini, dálmála*): a necklace made of rupees strung on silk (*humel*): a necklace worn only by old women (*kandi*): *chaukiyán*, a necklace of square pieces of silver attached to a silk cord.—*W. E. Purser, Settlement Report, p.* 62, *sq.*

(To be continued.)

FOLKLORE.

629. **The Black Partridge.** — The planet Saturn, according to Hindú Astrology, is supposed to exercise a very malignant influence on human beings in certain conjunctions. The length of time for which such influence lasts is supposed to vary with the different conjunctions, the very longest period being seven-and-a-half years. Rája Nala, at one period of his life, it is stated, came under the adverse influence of Saturn. His good luck at gambling deserted him with the result that he lost all he possessed,—his treasure, his kingdom, and eventually his wife. Reduced to starvation, he one day managed to snare a few partridges and set about roasting them. The malignant influence of Saturn asserted itself, the dead partridges came to life and flew away. The black colour is said to be the result of the charring that the partridges got in the roasting. The cry of the black partridge is imagined to be "*Subhán, teré qudrat:*" equivalent to "great is Thy power," being a reference to God's power in bringing the dead birds back to life.—*Jwala Prasada.*

630. **Lalitpur—A Tank which cured Dropsy.** —Rája Sumer Singh had the disease called *jalandhar* or dropsy in his stomach, and as the case baffled the doctors, he started on a pilgrimage to Ajudhya. On the way he and his Ráni stopped at a port on the present site of Lalitpur. Here the Ráni dreamt that if the Rája would eat some of the *confervæ* (kái) on the pool he would be cured. He ate some accordingly, and was cured. Again, the Ráni had a dream that there was treasure buried under a tree on the embankment of the tank. A hole was dug under the tree and the treasure taken up. The Rája then called the tank Sumer Ságar or Tál, and founded a town which was named Lalitápura after his Ráni.—*Cunningham: Archæological Reports, Vol. XXI, p.* 175.

631. **The Tricks of Shekh Chilli.**—Next day, Shekh Chilli said "*amma! amma* (mother! mother) I am going to get a red wife (*lál bahu*), so make me some cake." When they were ready he set off, and on the road he saw a thorny tree, so he stuck half the cake on it, and sat a short distance off with the rest before him. An old woman and her daughter came by and said she was very hungry. He said "*amma!* I got these from that tree, yonder. Leave your daughter with me, and you go and get some too. What is the use of tiring her?" So she left the child with the Shekh, and when she was out of sight, he persuaded the girl to go home with him. So he brought his wife home and said "mother! did I not tell you I would bring home a wife." So this was how Shekh Chilli was married.—*Una Briscoe: Bulandshahr.*

632. **Diamonds at Panna—Legend of.**— Once upon a time a holy man came and settled at Panna, who had a diamond as big as a cart-wheel. The Rája hearing of this, attempted to seize it by force, but the saint buried the wheel in the ground to keep it out of the Rája's way. The Rája visited the saint, who told him that the diamond-wheel could not leave his dominions, but that no one would ever be able to find it. The Muhammadans say that all the diamonds found since are fragments of the wheel.—*Archæological Report, Vol. VII, p.* 50.

633. **The Princess who got the gift of Patience—A Folktale told by an old Muhammadan Cookwoman, and recorded by E. David, Native Christian, Mirzapur.**—There was once a king who had seven daughters. One day he called and asked:—"In whom have you confidence?" Six answered "in you," but the seventh said "in myself." The king was displeased with her and directed that she should be taken to a jungle and left there. This was done. She went wandering about and came on a house, but the door was locked. She rapped, but no one answered. Looking down she saw a key hanging on a nail in the corner: with this she opened the door and went in. She found the house full of furniture and food; so she stayed there. Some time after the king was going on a journey and asked his daughters what they wished him to bring them: one said a *dhoti*, another a doll, and so on. Then he remembered the little princess, and sent a servant to the jungle to see if she were alive, and if so, to ask her what she wished her father to bring for her. The servant came to the house and found her bathing. He gave her the king's message. She called out "I am bathing. Have patience (*sabar*)." He thought she wanted this, so he came and told the king that she wanted patience. As the king was returning from his travels he brought the presents for all the princesses, but forgot the little princess. When he went on board the ship it somehow or other would not move. The captain said to the passengers:—"Think, if you have not forgotten something." All of them began to think, and the king suddenly remembered that he had forgotten the present for the little princess. He went on shore and asked a shopkeeper "do you sell patience?" Every one laughed at him. Then he met an old woman, and asked her if she knew where "Patience" was to be bought. She said "I have some. But tell me who you are and who wants it." The king told his story to the old woman; she went into her house and brought out something wrapped in a dirty rag which the king took

and went on board. When he embarked the ship started of its own accord. When the king reached home, he gave all the things to the princesses and sent her present to the little princess. When she saw the dirty rag, she said "the servant did not give me time to tell him what I wanted. Pitch this dirty rag away." They did so. Years after by chance her eye fell on the rag, and she thought "it is queer that this rag, which I threw away an age ago, has not decayed." She took it up and began to open it, and found in it a lovely fan. She was delighted, and, as it was hot, began to fan herself with it. Then she laid it upside down, and lo! a prince stood beside her, and said:—"Why did you call me?" She said:—"I don't know who you are, and I never called you." He replied:—"When you put the fan upside down I had to come to you; I am the king of a distant land." So they began to chat, and after a while, as they looked at each other, they fell violently in love; and soon after agreed to be married. They lived together many days, and whenever the prince wanted to go home the princess used to lay the fan straight, and whenever she wanted him she used to turn it upside down.

Long after the princesses said to the king:—"If you allow us, we will go and visit our little sister." He gave them leave, and just as they came to the house of the little princess the prince happened to come up. When they saw him her sisters were filled with envy. The prince used to stay all night with the princess and go home every day. Next day the princesses said to the little princess:—"Let us make the prince's bed to-day." She said:—"Do so." They took off all their glass bangles (*chúri*), and grinding them up, sprinkled it on his mattress and spread a fine sheet over it. When the prince got into bed the broken glass ran into his flesh. He called out:—"I am in horrible pain. Quick put the fan straight and let me go home." The princess wondered, but she put the fan straight and off he went. Next day the princesses went away, and in the evening the little princess put the fan upside down, but the prince never came. She went on turning the fan up and down, but to no purpose. She was in great grief, and suspected that her sisters had been up to some trick. Next day she put on man's clothes, shut up her house, and went off to the prince's palace. On the road night came on and she slept under a tree. On the tree sat a parrot and a *maina*. At midnight the parrot said to the *maina*:—"Tell me something which may make the night pass." The *maina* said:—"Well; there is a princess whose father turned her out into the jungle. There she fell in with a prince. When her sisters saw how happy she was, they put broken glass into the prince's bed. He was in such pain, he had to go home, and now though many physicians have treated him, he does not recover." The parrot asked:—"Well, and what is the way to cure him?" The *maina* replied:—"If any one were to take some of our dung, boil it well in oil and rub it on him, all the pieces of glass would come out." The princess heard all this and collected some dung and started off. When she came to the palace she shouted:—"Physician ho!" (*baid, baid*). The sentry announced her arrival. The king called her in and said:—"My son is very ill. If you can cure him I will give you a great reward." She said:—"Light a fire and give me some oil, and I will put him right at once." She followed the *maina's* advice, and the prince recovered at once. But she took as her reward only the clothes the prince was wearing. These she took home, turned the fan upside down, and the prince appeared. The whole matter was cleared up, and they lived happily. Thus "Patience" stood the princess in good stead.

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634. **Jalandhar—Rural Superstitions.**—On the 1st, 5th, 7th, 9th, 10th, 21st and 24th day of each month, the ground is supposed to be sleeping, according to the following couplet, of which there are more versions than one—

Sankránt mitti din pánchwen, nauwen, sátwen lé,
Das, iki, chaubíswen khat din prithivi suwé.

That is, on the six (*khát*) days detailed above the earth sleeps. On these days ploughing and sowing should not begin, though once begun, they may go on. Working a well or ploughing during eclipses is most unlucky. The cane-mill should be set up and started on a Sunday, but in case of absolute necessity, Thursday may be permitted. Tuesday is the day on which reaping should begin, and Wednesday that on which to commence sowing. Care must be taken never to commence work with a cart or well-bucket on Tuesday or Thursday. Before sowing, cane sugar and concrete sugar (*gur*) are often distributed in the field, and after the spring sowings are completed, the agriculturist prepares sweetmeats for home consumption and distribution. When the spring crop has been threshed out, if it cannot be immediately removed, the Chamár goes round the heap with a winnowing bucket, and makes an indented figure (*cháng*) in the grain close to the ground. The object of this is to protect the produce from goblins (*bhút*) and ghosts (*paret*), who would otherwise steal part of it, or at least diminish its usefulness. The grain must be weighed before sunrise, or at noon, or after sunset, as at other times these malevolent agents are wandering about the world. When weighing is going on, the weigher must face the north, and no woman, stranger or person with uncovered head, may approach. Water should be at hand: and a cake of cow-dung, prepared at the Díwáli festival, should be kept burning. Muhammadans are

not particular when it has been prepared, and those among them who are enlightened, smile at these superstitious customs, and think a piece of cloth with *Bismillah*—"Glory to God"—written on it sufficient protection. If the grain cannot be at once removed, it is fumigated with bdellium (*gúgal*), or felt, and a piece of iron, or an iron tool, as a sickle or trowel, is placed in the heap. Sometimes a menial (*sepi*) taking a blanket, sickle and pitchfork with him, draws a line round the heap, and whence the circle meets, places his head on the ground.—*W. E. Purser: Settlement Report, p.* 55.

635. **The Dahani Firang Stone.** — It is believed by Muhammadans that the possession of a stone called *dahani firang* is a cure for pains in kidneys. The stone is of three kinds—golden, silver and copper, and is sold very dear, specially the golden one.—*Aziz-ud-din Ahmed.*

[What is the *dahani firang* stone?—ED.]

636. **Mirzapur—A Swinging Elephant.**—I went the other day to see the Ráni of Barhar, and noticed near her gate an elephant swinging its body continually about. I remarked on the curious way the animal was moving its body, and was told that it was specially selected for this peculiarity, as it is very lucky to have an elephant that swings its body about tied up at one's gate. —*W. Crooke.*

637. **Battle-field Ghosts.** — With reference to the procession of the ghosts of the slain which is said to traverse the field of battle nightly, the people of Khánwa are not singular in their belief as the same superstitious fears prevail at Pánípat and also at Chillianwála. I heard of the ghosts of the latter battle as early as 1864, only fifteen years after the battle, and the ghosts of Pánípat are mentioned by Abdul Qádir during the reign of Akbar, about 40 years after that battle. I cannot find the passage now, but I remember that he records, being obliged to cross the plain at night, he felt awestruck, and hurried over the battle-field as quickly as possible. Shouts of rage and shrieks of agony are said still to be heard mingled with the groans of the wounded and dying. The same story is told at Chillianwála, where the field of battle is known as the *qatalgarh* or place of slaughter. Moans of pain and wild lamentations are said to be heard at night by persons passing near the graveyards which lie between the 30th and 31st milestones from Gujarát.—*Cunningham: Archæological Reports, Vol. XX, p.* 96.

[This is of course a common idea: for the case of Marathon, see Grote's *History of Greece*, Vol. IV, p. 285; and for Neville's Cross, Henderson's *Folklore of the Northern Countries, p.* 308.—ED.]

638. **Garhwal—Shaving.**—Hindús of Garhwal do not shave on the day of their birth in the week. Some men go so far that they do not shave for the whole month in which they were born.—*Aziz-ud-din Ahmed.*

639. **Farrukhabad—A Fort supplied with Oil.**—In Jiragaur are the remains of a fort said to have been built by Rája Bhoj. There is a tradition that it was supplied with oil from another ruined fort some miles away, and traces are found of what is supposed to be a masonry conduit.—*A. W. Trethewy.*

640. **Gaya—The Legend of Kunwar Bijai Mall.**—Párbati and Aphsaur are indissolubly connected with the legend of Kunwár Bijai Mall, which forms the theme of a long poem sung by men of the Teli caste all over South Bihár. The song has been printed in full and translated in the journal of the Asiatic Society, and the following is a condensed abstract of the version of the story given in the eighth volume of the Reports of the Archæological Survey of India:—

Kunwar Bijai Mall used to live in Jhunjhunwa Garh, a place which I have not been able to identify. He came to Párbati to be married to Báwan Subáh's daughter, and was accompanied by his father and his elder brothers, being himself a child. Báwan Subáh treacherously seized his father and brothers, and put them into prison. Kunwar Bijai Mall's horse, however, fled with his rider and carried him safe back to Jhunjhunwa Garh. Here he grew up in ignorance of the fate of his father and brothers, and there being no male relations to avenge his wrongs, his female relations, of whom his sister-in-law was chief, kept him in this condition, lest he should rashly venture to fight and lose his life. This sister-in-law, named Sonmatí Rání, took great care of him, had him taught all arts, and intended, when he should grow up, to live with him as his wife. When Bijai Mall did grow up, he wanted bows and arrows and a tipcat and stick (*guli danda*) to play with. Sonmatí Rání gave him the ordinary wooden ones, but he broke them, and wanted stronger ones: finally, he had made for his special use an iron *danda* of 84 maunds weight, and an iron *guli* of 80 maunds. These he took and went to play with his companions, but on their refusing on the ground that they could not use his stick, it was agreed that each should use his own. When Bijai Mall's turn came to hit his iron tipcat he struck it with such force that it flew to Garh Párbati, and smashed a part of Báwan Subáh's palace. His companions searched for the tipcat for seven days, but not finding it, they came disgusted to Kunwar Bijai Mall, and asked him why, when he was so strong, he did

not go and release his father and brothers from confinement. Accordingly, he went to his sister-in-law, and demanded to be told the circumstances of their confinement. She long tried to evade his questions, but finding him persist, she went and adorned herself superbly, and, radiant with gems and beauty, came out. He asked her why she had adorned herself. She said :—"Your brothers and father went West to fight, and I expect them back to-night." This he would not believe, but drawing his sword, threatened to kill her: then she told him the whole truth. The groom of the horse, Jhengna Khawás, was called and confirmed her story, and Bijai Mall ordered the horse and arms to be brought and prepared to go. Sonmatí Rání begged him to eat before going. He sat down and finished his supper. She then besought him to lie down and rest for a while : he did so and fell asleep. She then went and laid herself beside him. On waking and seeing her he said :—"I consider you as my mother ; be not uneasy. I will go and rescue your husband and my father in four days." She then left him and he went to Párbati—*G. A. Grierson : Geography of the Gaya District, p.* 16, *sq.*

(To be continued.)

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641. **Mirzapur — Threshing-floor superstition.**—In the southern hilly country, I find that one way of protecting rice on the threshing-floor from the attacks of ghosts and demons is to form it into a circular sort of platform, carefully patted down all round with a stick, while in the middle a sort of cone is constructed. It thus assumes the forms of the platforms (*chabutra*) which are found in every village devoted to the worship of local deities like Gansám and Rája Lákhan.—*W. Crooke.*

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642. **How the Washerman's Ass became a Qazi—A Folktale told by Shekh Abdulla of Mirzapur.** — There was a certain schoolmaster who had a very stupid pupil. One day, when he did not know his lesson, the master called him "Ass." A fool of a washerman who was passing by, on hearing this, said :—"Mr. teacher, was this boy once a donkey ?" "Yes," said the master, "he was a donkey, and my teaching has made a man of him." The washerman said :—"I have nothing in the world but an ass, and if you can turn him into a man, I shall be delighted to bring him to you." "All right," said the teacher. "Go and bring him." So the washerman came up, thrashing his ass to make him come quickly ; and asked the teacher :—"How long will it take to turn my ass into a man ?" "A year's time," replied the teacher. A year after he returned and asked the master where his ass was. The master replied :—"Your ass has become the Qázi of So-and-So City," and draws a salary of Rs. 1,000 a month, and holds a Court." By chance, when the washerman first went to the teacher, the Qázi was in the school and knew all about the master. The washerman asked the way to the Qázi's Court and went on. The Qázi did not know him and paid no attention to him. The washerman came back and said to the master :—"In truth he has become a great man, and when I went into his Court he did not even look at me." The master replied :—"Of course, he won't notice you if you approach him in this way as he is a great officer on a high salary. But take a rope and hobble and go into his Court and shake them and say :—"Have you forgotten the rope and hobble with which you used to be tied ?" He did as he was told, and then the Qázi remembered the circumstance, and he thought :—"If I don't get rid somehow of this fellow I shall become a laughing-stock." So the Qázi gave the washerman a thousand rupees and dismissed him. The washerman showed the master the money, and he took half of it as the feed of the ass. The washerman went home blessing his good luck, and in this way every year he used to receive a present from the Qázi and lived a happy man for the rest of his days.

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643. **Another Version of the Fairy Gift Legend.** — At Pathári, in Bhopal, there lived a Muni or a Pír in a cave unknown to any one. His goat used to graze with the herdsman's flock. The shepherd one day followed the goat into the cave and found an old man seated intent in meditation. He made a noise to attract the saint's attention, who asked the object of his visit. The herdsman asked for wages, whereupon the saint gave him a handful of barley. He took it home, and in disgust threw it on the fire, where the wife soon afterwards found it turned into gold. The herdsman went back to thank the old man, but found the cave deserted, and its occupant was never heard of again. The shepherd devoted his wealth to building a temple.—*Archæological Reports, Vol. VII, p.* 71.

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644. **Irich—Legend of.**—A form of the legend attributing the formation of the Vindhyun and Kaimúr ranges to the wars of the Rámáyana is found at Irich in Jhánsi. The monkey allies of Ráma were bringing loads of stones to form the bridge across the channel to Lanka. Ráma sounded his conch to announce that no more materials were required, whereupon a monkey, who had happened to be then passing over Irich, dropped his load which now forms the mass of rocks at the bend of the river.—*Archæological Reports, Vol. VII, p.* 35.

ETHNOGRAPHY.

645. **The Game of Danda gulli.**—This in some respects resembles cricket with this difference that only one of the inside plays and no runs are recorded. It is purely intended to tire out the other party for which the phrase is *padátê hain*. The *danda* and *gulli* are made of thin branches of the *babúl* or acacia: the former, pointed at one end, is about 15 inches long; and the latter, pointed at both ends, is two inches or so in length. The game is particularly one for the cold weather. Two sides are selected, and a hole called *guchcha* is dug with the pointed end of the *danda*. The right to play first is decided by tossing up a pice or a piece of tile. The out-players stand in single pile, one behind the other, a short distance from the hole. Each of the in-player pushes forward the *gulli* out of the hole in turn with the *danda* and the out-players try to catch it. The in-player must strike the *gulli* straight at the out-players, and if they catch it, the in-player is dead. If it is not caught, one of the out-players, standing when it has fallen, throws the *gulli* at the *danda*, and if he hits it his opponent is dead. A catch is called *pílhí*. Then one of the in-party, who is still alive, hits the *gulli* up in the air and then swipes at it with all his force: when it falls the outside throw it again at the *danda* and wait for a catch. If a player, already "dead," makes a catch, he comes to life again: and so the game goes on.—*Anmol Sinh.*

[This seems to be pretty much like tipcat played by English boys.—ED.]

646. **Hoshiarpur—Proverbs about Castes.**—

Dási sut Báhman bura,
Nagí búra Kamín,
Musalmán sabho búra,
Khattri búra Sarin.

y A Bráhman born of a concubine is bad, a ...ion: *suchi*, ...tant who says "No." The worst of ...shipping God. There ... and a Khattri of the Sarin ... of Jogis—*Satyanáth, Ayipanthi, Kasyápi, Vairág, Nábiri, Ardhanari, Náyari, Amarnath, Karuhitdás, Jolihandi, Tamaknáth, Jágarparág.* These are called *panthi nek*, or good sects. —*Dubistan, Vol. II, p.* 128.

657. **Mirzapur—A Legend of the Kharwar Tribe.**—Once upon a time a Rája of Barhar was returning from a pilgrimage, and one of his elephants breaking down, he made it over to the Kharwárs of the place, who, at the time, were absolute savages, to take care of. But this great mass of meat was too great a temptation to them, and they killed and devoured the animal. When the Rája's servants came for the elephant, they found only some rotten flesh and bones in a cave, and took the culprits in chains to the Rája.

(Lies will be heard) among artizans and bow-merchants, and in the shops of cloth-merchants. If I do not find them, then I certainly shall among the Mírásis.—*Settlement Report, p.* 208, *sq.*

647. **Validity of a marriage between two illegitimate Hindus.**—The High Court, North-Western Provinces, in the case of Sukkho *vs.* Ramcharan, W. N., 12th March, 1892, have decided that there is no prohibition in the religious law of the Hindús against the marriage of illegitimate offspring among themselves.

648. **Physical differences between Europeans and Asiatics.**—I believe I am the first to point out a clear physical difference between Asiatics and Europeans, evidenced in their actions and motions generally: the distinction is so marked and invariable that I cannot help thinking that if more thought was brought to bear on the subject, it would result in greater good-feeling and tolerance of each other between the Natives and Europeans in India than exists at present, by inducing each to accommodate the other in small matters of social custom; the comfort of one being, as I shall point out further on, dire discomfort to the other, owing to natural causes over which neither have any control.

I would commence by drawing attention to the human muscular system and to the phenomenon of each member being provided with opposite muscles which counterbalance each other, the one set for the flexion and the other for the extension of the member. The power of stretching out the arm, for example, is due to the extensor muscles and tendons, and that of drawing it back and placing it on the breast to the flexors. This is a principle that appears to extend to every portion of the animal frame gifted with motion under the control of the will, and perhaps to organs that have involuntary motion as well.

tr I would then show that in using force, even of g the most trifling matter, the European appears They depend chiefly on his extensoral development own it the Asiatic on his flexoral. This is exemplified by their tools and weapons, and their way of on t using them, and in fact by all their actions. on Whether in result one system has an advantage *p.* 43. the other, is a question which I do not feel competent to decide. As a matter of fact, the 65 resulting force appears to be the same in most of the examples that can be given. Two persons might draw a bow up to the same point of flexion, and yet have each of them exercised opposite muscles of the arm in performing the act. If one has to hold the bow out at arms' length and draw the string to his ear with the right arm, as an Asiatic does, he will have performed the act by means of the flexors of his right arm. If, on the other hand, he was to hold k the string fixed near his ear and extend the bow

with his left arm, as I have often observed a European do partially, the force would fall on the extensors of the left arm. The English school-boy invariably uses his catapult on this principle. I think it will be found that though the flexors are invariably bulkier and capable of greater force, they are not so tough as the extensors which often work over levers and pulleys so to speak, and that they cannot be worked so quickly. It is possible that a back-handed slap can be delivered with greater quickness than an ordinary slap inwards.—*W. Cockburn.*

(To be continued.)

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649. **Gurgaon — Brahmans — Tribal Sub-Divisions.**—Of the Bráhman tribe, the principal sub-divisions are called *Ját*, a word which seems also to be used to embrace the whole tribe. Each *Ját* is sub-divided into *Gotras*, and each *Gotra* again into *Als*. The *Al* is generally a sub-division of the *Got*, which derives its origin from particular place (*nikás*), the name of which gives the distinguishing name of the *Al*, and is prefixed to the name of the *Got*. Thus the *Al* of the Gaur sub-tribe (*Ját*) called Indauriya Bháradwáj is of the Bháradwáj *Got*, and derives its origin from Indaur. In many matters more regard is paid to the *Al* than to the *Got*, and more than one of the Bráhmans present did not know what *Got* he belonged to. Indeed, the vagueness of their knowledge altogether about their *Gots* and *Als* is astonishing, especially as one expects Bráhmans to be more particular about such things.—*J. Wilson : Gurgaon Settlement Report, p.* 32.

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650. **Aborigines—Fire-making**—In para. 327, Vol. I., I described the Brahmanical *arani* with which the sacred fire is produced. It may be interesting to remark that the Korwas, a most primitive tribe on the borders of Mirzapur and Chota Nágpur, make fire readily by friction. Two thin pieces of young dry bamboo, about half an inch in diameter and a-foot-and-a-half long, are selected. In one a small cavity is made with a pointed corner of an axe, and one man sits dry, holding it firmly with his feet; under it is placed a bit of dry rag. Two other men sit opposite him, and alternately revolve the stick between their two open hands. As each man's hand [illegible] down to the bottom, another man takes his place and rapid motion is thus maintaind for about five minutes when copious smoke is produced and soon sparks appear in the dry dust, which after a little while spread to the rag. This is the way Korwas always make fire when they want to cook or smoke in the jungle. A few have a flint and steel. The steel is made by the native iron-founder of the Agariya tribe, and the flint is a piece of common quartz. The process is easy and effectual, and no Korwa ever dreams of taking fire with him into the jungle.—*W. Crooke.*

651. **Butchers.**—Has any one noticed that goat-butchers (*bakr kusáb*), though Muhammadans, will not kill cows? And in some places even eat beef or drink from the same cup with beef-butchers. Hindús unhesitatingly purchase meat from them owing to this peculiarity. Beef-butchers on the other hand, will not slaughter goats, and would be out-casted if they attempted it: this points to some trade covenant.—*W. Cockburn.*

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652. **Ludhiana—The Udasis.**—The Udásis are Sikh ascetics of a sect founded by Sríchand, the eldest son of Guru Nának. They are mostly Játs by origin, the disciple (*chela*) or successor being usually chosen from this tribe: and are to be found in possession of the *Dharmsálas* in Hindú villages, where they distribute food to such as come for it, and read the *Granth*, both of Bába Nának and Guru Govind, although they do not attach much importance to the latter. The head of the college is called *mahant* and the disciples, *chelas*. They live in Sikh as well as in Hindú villages, and it is probably on this account they do not quite neglect Guru Govind. They rarely marry: and if they do, generally lose all influence, for the *Dharmsála* very soon becomes a private residence closed to strangers. But in some few families which keep a large alms-house (*langar*) going, it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution: but the eldest son does not in this case succeed as a matter of course. A *chela* is chosen by the *mahant* or by the family. If a *mahant*, whose predecessor had not done so, were to marry, he would lose all weight with the people. We have encouraged this class to throw off their religious character by converting them into mere landed proprietors.—*T. G. Walker : Settlement Report, p.* 42.

[illegible]. **Bareilly — A Folk Derivation** — The name of Bareilly (Bareli) is [illegible] and its occup[illegible] derived from *Bh*[illegible] The shepherd devoted his wea[illegible] a temple.—*Archæological Reports, Vol. VII, p.* 71.

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644. **Irich—Legend of.**—A form of the legend attributing the formation of the Vindhyun and Kaimúr ranges to the wars of the Rámáyana is found at Irich in Jhánsi. The monkey allies of Ráma were bringing loads of stones to form the ridge across the channel to Lanka. Ráma sounded his conch to announce that no more materials were required, whereupon a monkey, who had happened to be then passing over Irich, dropped his load which now forms the mass of rocks at the bend of the river.—*Archæological Reports, Vol. VII, p.* 35.

663. Maha.—...
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Ambá, nímbu, Bánya—ye chanpe ras den :
Kayasth, kúkar karahata—Jat páwen kuchh len.

The mango, lime and Banya give juice only when crushed: when the Kayasth, the dog and the Maha Bráhman get a chance they take anything.—*M. Husen Ali: Mirzapur.*

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656. **The Sect of the Jogis.**—Of *yoga* there are eight parts—*yama*, religious restraint or obligation: *niyama*, any religious observance voluntarily practised: *asana*, sitting in a particular position: *pránáyáma*, breathing in a particular way through the nostrils: *pratyáháva*, abstraction, insensibility: *dhárana*, fortitude, speedy immovable abstraction: *dhyána*, reflection: *samadhárana*, intense abstraction. *Yama* has five parts—*ahinsa*, doing no harm to anything: *satyam*, truth: *asheyam*, not stealing nor robbing: *brahmachárí*, keeping away from women and sleeping on the ground: *apagraha*, not to ask for anything. *Niyama* has five kinds—*tápasa*, devout austerity: *japa*, devotion by beads: *sama*, tranquillity and satisfaction: *suchi*, purity and sanctity: *isapúja*, worshipping God. There are twelve classes of Jogís—*Satyanáth, Ayípanthi, Kasyapa, Vairag, Nábíri, Ardhanari, Náyari, Amarnath, Karuhítdás, Jolihandi, Tamaknáth, Jágarparág.* These are called *panthi nek*, or good sects.—*Dubistan, Vol. II, p.* 128.

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657. **Mirzapur—A Legend of the Kharwar Tribe.**—Once upon a time a Rája of Barhar was returning from a pilgrimage, and one of his elephants breaking down, he made it over to the Kharwárs of the place, who, at the time, were absolute savages, to take care of. But this great mass of meat was too great a temptation to them, and they killed and devoured the animal. When the Rája's servants came for the elephant, they found only some rotten flesh and bones in a cave, and took the culprits in chains to the Rája. ...When they were brought before him he took pity ...n them, and ordered them a meal of parched ...arley (*sattu*). They had never seen such food ... their lives, so they poured it into a flowing ...eam and lay down below and tried to drink ... grains as they floated by. Then the Rája ...dered them some rice and pulse, but as the ...ixture bubbled up in the pots the Kharwárs ...ought it was a threat and broke them with their ...ubs. So the Rája could do nothing with them ...d had to let them go.—*Pandit Ram Gharíb ...aube.*

[The story is interesting as showing the tradition that the ...arwárs were absolute barbarians until quite recent times.— ...]

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658. **Ludhiana—The Suds.**—The Suds are distinct from all other Hindús around: but their origin is a mystery; all explanation by the people themselves having the object of giving a meaning to the name which will reflect honour on the tribe. They say they are really the same as the Raikwáls of Agra, Delhi, etc., and they have the same septs (*got*), but do not intermarry with them. They have become a separate tribe like the Káyasths, whom they resemble in the laxity of their religious observances, and in their liking for wine and flesh. Geographically they are divided into the hill (*Uchhándiya*) and the plain (*Newándiya*), and socially into pure (*khara*) and inferior (*gola, chechár*). The Suds of the hills are said to belong to the latter class, who have degenerated at some period by widow marriage. The line is now drawn hard-and-fast, and the two classes do not mix, although the Gola Suds do not now marry widows. The Suds are engaged in money-lending principally, and are to be found in Ludhiana and a few villages round and in the town of Máchhiwára. They are fond of service as clerks, and most of the village accountants in the district, till recently, belonged to the tribe. Though of good physique, they do not like active service. They are most intelligent, especially in their own interests, and there are many sayings in proof of this; *e. g., Sud pár, gatthri utár.*—"If a Sud is on the other side of the river, leave your bundle on this side."—*T. G. Walker: Settlement Report, p.* 43.

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659. **Palamau—Wandering Gipsies—Bangalas.**—The Bangálas are a tribe of wandering gipsies, but not connected with the Nats. They travel about the country in bodies of ten or fifteen, and come chiefly from the banks of the Ganges. They always have one or two very fine bulls with them on which they pack their goods. These animals are trained to assist in the snaring of birds and small game. The Bangálas are expert thieves, and I am inclined to think that kidnapping forms a part of their profession.

They sell porpoise oil and some drugs, and liv in small tents made of a kind of reed called *sirk* which is so cleverly put together as to be perfect water-tight. The women of the caste are p fessional tattooers, and employed for the purp by all the Hindú castes.—*L. R. Forbes : Settle Report, Palamau, p.* 35, *sq.*

[Who are these people? I cannot find them in Mr. Risle *Tribes and Castes of Bengal.* From their description they se to be Bediyas.—Ed.]

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660. **Montgomery—The Mahtam Tribe.** The Mahtams are a low Hindú caste, and a looked down upon by their neighbours. Th story is that they were Rájputs: and one of th ancestors was a qánúngo. Akbar was then on t throne: qánúngos were then called *mahta*, and th they got their name. His descendants settled along the banks of the rivers, as they found quantities of the reed grass—*saccharam munja* known as *sarr*—in such situations, and working in *sarr* was their chief occupation. They adopted the custom of marriage with widows according to the form of *chadár dálna*, and thus became Súdras. They are also called Bahurúpiyás because they turned their hand to any business they could find. Another account assigns them a western origin. They own a good many villages, most of which are well kept. When they are not proprietors of the whole village, they live in a separate group of huts at some distance from the main site. They are great hands at catching wild pigs: but it is in cutting down the jungle on inundated lands that they excel. Though industrious, they do not care much for working wells, and prefer cultivating lands flooded by the rivers. They are quarrelsome and addicted to petty thieving. They are of medium stature and strongly made.—*W. E. Purser : Settlement Report, p.* 49, *sq.*

[These people can hardly have anything to say to the Bahurúpiyás of the North-Western Provinces, who are a class akin to the Bhánd—singers and jesters.—Ed.]

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661. **Gurgaon — The Jats.** — The Muhammadan Játs call themselves *Shekh*, and are called by others *Múla*. Many *Múlas*, who had been forcibly made Muhammadans by the Emperors, were brought back into caste, and are treated as Hindu Játs in every respect. They are still called *Múla*, but Hindú Játs intermarry with them. The bards (*Bháts*) say there are nine lakhs of *gotras* in the Ját tribe, all of which intermarry and smoke together: and the Hindú Játs even intermarry with Shekh Játs of the Panjáb. According to Griffin (*Panjáb Rájas*) the sister of the Mahárája of Patiála, a Shekh Ját, was married to the Mahárája of Bhartpur, a Hindú Ját. The chief *gotras* in Gurgáon are—*Sarot, Ráwat, Dágar, Tewatiya, Tanwar, Pokhwát, Katamiya, Raibadár.*

651. **Butchers.**—Has any one noticed tha goat-butchers (*bakr kusáb*), though Muhammadans will not kill cows? And in some places even eat beef or drink from the same cup with beef-butchers. Hindús unhesitatingly purchase meat from them owing to this peculiarity. Beef-butcher on the other hand, will not slaughter goats, an would be out-casted if they attempted it: th points to some trade covenant.—*W. Cockburn.*

—

652. **Ludhiana—The Udasis.**—The Udásis are Sikh ascetics of a sect founded by Srích and, the eldest son of Guru Nának. They are mostly Játs by origin, the disciple (*chela*) or successor being usually chosen from this tribe: and are to be found in possession of the *Dharmsálas* in Hindú villages, where they distribute food to such as come for it, and read the *Granth*, both ... ak and Guru G...

round of ton, especially where there is a large area under sugar-cane: and he is lucky if able to knock off and give himself and his cattle a few days' rest during the rains. He has no thoughts beyond his village, and never dreams of service. But withal he is thrifty to niggardliness, and industrious beyond comparison; and it is sheer bad luck if he gets his head under water. When he has a little money to spare, he at once lends it on the security of some less lucky sharer's land. For the Ját of the Jangal, the labour of cultivation is of the lightest description, and he appears incapable of remaining idle for long. He turns his hands most readily to carrying; but also goes in largely for cattle trade, service, anything in fact that will enable him to turn an honest penny, for he is seldom a rogue. His favourite method of spending the time between reaping and sowing, when he and his cattle would otherwise be absolutely idle is to start with a cart in the direction of Ludhiána, sell his own grain, and whatever more he can collect, and return with a load of sugar or anything else he thinks he will be able to dispose of at a profit. The cart is probably at first the ordinary rude one used in field work and the cattle are those that work in the plough but after a few successful journeys, he buys a better cart and probably better cattle, thus extending the field of his operations. This difference of life has produced in him mental and physical qualities much superior to those of the Pawadh Ját, although the latter is far ahead of other tribes in both respects: and one can tell the difference at a glance. The Ját of the Jangal is undoubtedly at present the finest stamp of peasantry in India. What he will be when irrigation from the Sirhind Canal is fully developed remains to be seen. They have, as a rule, no vices. Their chief fault is quarrelsomeness, which has now developed into litigiousness.—*T. G. Walker : Settlement Report, p.* 45, *sq.*

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SCRAPS OF INFORMATION REGARDING THE COUNTRY AND THE PEOPL

EDITED BY

CAPTAIN R. C. TEMPLE, *F. R. G. S., M. R. A. S., M. A. I., &c.,*

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MISCELLANEA.

663. **Maha.**—The word "mahá" (great) is used almost invariably in good sense. The following are the most important exceptions :—

(1.) *Mahá máns* (human flesh).
(2.) *Mahá Bráhmans* (a class of Bráhmans, who officiate at funeral ceremonies, and are therefore considered bad).
(3.) *Mahá purush* (a wicked person).
(4.) *Mahá sankh* (the skull of a dead body).
(5.) *Mahá rátri* (the great night of the complete destruction of the world).—*Ramgarib Chaube.*

664. **Muhammadan Marriage Law.** — An interesting question in connection with the Muhammadan law of marriage has recently been disposed of by the Calcutta High Court (*Badal* v. *Queen-Empress*, I. L. R., XIX, 82). Justice Amir Ali writes :—"The girl is said to have been married to the complainant when a mere child by her mother. Under the Muhammadan law, when a child is given in marriage by any person other than the father or grandfather, he or she has the option of either ratifying it or repudiating it on attaining puberty (*Radd-ul-Mukhtár*, Vol. II., Egypt Edition, p. 500, and the *Sharaya-ul-Islám*, p. 309). This is called the *Khyar-ul-bulúgh* or option of puberty. Under the Shiah law such a marriage is of no effect, and produces no legal consequences until it has been ratified by the minor upon his or her attaining majority. The Shafis agree with the Shiahs in this view. There is no evidence in this case to show to which sect the girl belongs. Assuming, however, that she is a Hanafi Sunni, how would the matter stand? The only difference between the Shiah and the Sunni law on the question of option of puberty is that whereas, according to the latter school, a marriage contracted for a minor by a person other than the father or grandfather, is wholly ineffective until it is ratified by the minor on attaining puberty. According to the Hanafi Sunni school it continues effective until it is cancelled by the minor. Both schools give to the minor an absolute power either to ratify or to cancel the unauthorised marriage. The Hanafi Sunni law presumes ratification when the girl, after attaining the age of puberty, has remained silent, and has allowed the husband to consummate the marriage. In the present case the man to whom the girl is said to have been married was in jail when she attained puberty. It was not therefore necessary for her to signify her assent or dissent. After attaining puberty she entered into a contract of marriage with the second accused. This is sufficient evidence in my opinion that she never ratified the unauthorised marriage, which was never consummated. The only question that remains to be considered is whether a judicial order was necessary to effectuate the cancellation. The *Fatawa-i-Alamgiri* says such an order is necessary, but the *Radd-ul-Mukhtár* (Vol. II., p. 502) explains it by saying that a judicial declaration is not needed for imparting validity to an act which the parties have power to do, but to provide judicial evidence in order to prevent disputes. No time, however, is limited for seeking the assistance of the Qázi (*Fatawa-i-Alamgiri*, Vol. I., p. 267). Besides, it has been held by Muhammadan lawyers that in a claim for restitution of conjugal rights, the defendant may plead the exercise of 'the right of option,' and if it is established the Qázi may grant the declaration in that proceeding. It seems to me that this principle would apply equally to a proceeding like the present, where a conviction can take palce only if it is found conclusively that the former marriage was still binding and effective. For all these reasons, without going into the question whether the enforced absence of the alleged husband for four years, admittedly without making any provision for his wife's maintenance, justified her or not in contracting a second marriage, I think that this conviction ought to be set aside."

665. **Ptisan.**—In Book XVIII, chap. 15, Pliny says that "with barley, too, the food called ptisan is made, a most substantial and salutary aliment, and one that is held in very high esteem. Hippocrates, one of the most famous writers on medical science, has devoted a whole volume to the praises of this aliment."

From the above there can, I think, be no doubt whatever that the ptisan of the ancient Greeks and Romans is the *Ash Jao* of the Indian Hakims and Rikábdárs.—*J. G. Delmerick.*

666. **Good Salaries in the Olden Time.**—Mrs. Parkes, in her "Wanderings," records that the Opium Agent at Gházípur drew £7,500 a year ; and Mr. Bathurst, who had no work but writing his initials *R. B. B.* on permits, cut the Governor-General and refused to sign his name in full because he could not get it increased to £10,000.

667. **Sirsa—The Bhurt Grass.**—The *bhúrt* (*cenchrus echinatus*) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns and are difficult to dislodge. The Bágris tell that an Emperor of Delhi was on his way with an army to attack Bikáner, when a *bhúrt* stuck in his arm: he picked it off and it stuck in his finger: he tried to bite it off and it stuck in his lip and gave great pain. When told the country was full of these things, he did not venture further, and Bikáner was saved from invasion.—*J. Wilson : Settlement Report, p.* 14.

668. **The Pictures at Sardhana.**—"The central and eastern rooms contain some five and twenty oil-paintings of various dates and different degrees of merit. Beginning with the eastern extremity, which we will call saloon No. 1, the first picture is an enormous equestrian portrait of General Sir David Ochterlony, firmly and boldly designed and painted. This picture came from Delhi, where it hung in the Begum's house, now the Delhi and London Bank, and is probably the work of Beechey, an artist of local celebrity, who lived at Lucknow in the early part of the century. Turning to the left we find a half-size half-length of General Cartwright, long the father of the Bengal Army. Next come Baron Solaroli and Colonel J. R. Troup, the husbands of Dyce Sombre's sisters, each of whom got £20,000 under the Begum's will. Over the mantel-piece is a full length of Dyce Sombre in a sort of Court dress with the insignia of the Papal order of Christ. This was painted at Rome, and possesses the technical dexterity of the modern Roman school : the head is much idealised. It is flanked by some small points—out of place at such an elevation—and among them is a curious stiff-coloured drawing, apparently by a native, in which the Begum is represented receiving Lord Combermere after the fall of Bhartpur. On the next and last side of the room hang half-lengths of General Ventura and General Allard, officers in the service of Ranjit Sinh of Lahore. The last is Father John Murray, once the incumbent of the Church.—*Calcutta Review*, *Vol. LXX*, p. 460.

(To be continued).

KAVIT.

Agini jarávó, le ké jal mén dubávó,
Bhávai súri pai charhávó ghori garal piwáyabi.

Bichhú katvávó koti sámp laptávó,
Háti ágé darwávó, yeti bhít upjáyabi.

Singh pai khawávó cháhó bhumi garwávó,
Tíkhí aní bidhwávó mohi dukh nahin páyabi.

Brij jan prán kánha bát yah kán karo
Hari so bimukh, tákó mukh na dekháyabi.

Burn me in the fire, drown me in the river, put me on the impaling stake, mix poison in my drink.

Let a scorpion sting me, bind me with millions of snakes, throw me before the elephant, cause me these terrors.

Have me devoured by a lion, have me buried if you like, pierce me with sharp arrows, I will suffer no pain.

O Kándh, the life of the inhabitants of Brij, listen to this word:—Dont allow me to face those who are against God.—*Bhan Pratáp Tewárí.*

When a Nának Panthi Fakir dies, the Nának Panthis sing the following song when carrying the dead body to throw it in the River Ganges, and repeating *Wáh Gurú! Wáh Gurú! Wáh Gurú!*

SONG.

Sabai kachhu jiwan ko beohár,
Mátu, pitá, bhái sut banitá awa puni ghar ki nár.
Tan te prán hót jab niyáre ghar te det nisár.
Ekh gharí kóu nahin rákhai bolat pret pukár.
Kah Nának bhaju Rám Nám binu sapná hai sansár.

All worldly transactions depend on life.
Mother, father, brother, son and the lawful wife of the house.
When the life leaves the body, all turn it out from the house;
No one keeps it even for an hour: they call it evil spirit.
Nának says:—"Remember the name of Rám. Without him the world is as a dream."

Meaning of Wáh Gurú:—

Wavá	=Vásudeo.
Hahá	=Harí.
Gagá	=Gobind.
Rará	=Rám.

KAVIT.

Wáh ke kahe té wáh wáh hót tínó lok, Guru ke kahe te yam lók chhuti jat hai.

Darshan Granth jí kó páp kátai chhin men, Báni ke parhé te Koti tírathó nahát hai.

Kirathi bhajan mén tú sadá rahu méró man pher pachhitáva jé hayát bíti ját hai.

Ant ke samai Bhagwant jí ke mille kó, wáh Gurú, wáh Gurú, wáh Gurú sáth hai.

By saying Wáh, one is praised in these regions. By saying Gurú, one is freed from the penalty of the region of death.

The interview of Grathjí relieves one from his sin in a moment. One who reads the Scriptures, he obtains merits of bathing at million places of pilgrimage.

O mind you always engage yourself in singing his praise, otherwise you will regret, as your life is passing.

At the last moment to have an interview with God, you have Wáh Gurú, Wáh Gurú, Wáh Gurú in your company.—*Bhan Pratáp Tiwári.*

669. **Civilians in the Good Old Days.**—Mrs. Parkes tells of a man who was asked by the Governor-General whether his cash balance in the returns always correspond exactly to the state of the coin in the chest. "It must, my Lord," replied the glum Collector, "for you see I happen to keep the key myself." Another being asked what his appointment (to which some fees were attached) was worth, replied at first that the salary was so much. "Yes, I know," said His Excellency; "but, I mean, what do you make?" "Every d—d farthing that I can," was the reply.

670. **Burma—Early Christian Tombs.**—At a recent meeting of the Agri-Horticultural Society of Burma, Mr. S. H. T. de la Courneuve's notes on the tomb-stones brought over from Syriam were read and ordered to be published with the minutes:—

"I think the remainder of the old tomb-stones might find a fit resting-place in the Phayre Museum. I don't suppose there could be any objection to its transfer, for as it lies, it does not serve the purpose for which it was originally intended. The tomb-stone was unearthed some time ago by some coolies in search of stone. The vandals smashed it into three pieces, the centre one of which is said to be in your museum. The stone is black granite and purports to record the death of one Anthony, a Pilot,* who died 160 years ago. The stone bears in carving a death's-head and cross bones, and the record is cut both in Portuguese and Burmese characters. As a specimen of the art of the day and as an antiquarian relic, the two pieces left are well worth preserving, and I shall be glad to contribute Rs. 10 towards their removal to your museum."

The Secretary reported that besides the two broken stones, he succeeded in unearthing a large black granite stone intact, measuring 6 feet 2 inches by 3 feet 8 inches which he brought over.

They bear the following inscriptions:—

(Broken stone in three pieces.)

Ego suscitabo cum in novissimo die.

(In Portuguese.)

Agui esta sepul tado o corpe de

Antonio Fernandes o qual foi cazado co m

Maria Dias, natural de Malaca de Idade de cessentafette. Annos que fallacco. Em 14 de Dezembro de 1730. Requiescat in pace!

(In Burmese.)

On the afternoon of the 5th of waning Pyatho 1091 (BE) Antonio Fernandes, Missionary to the Society of Sayá Yásaik (St. James), departed this life. Aged 66 years.

This does not agree with the Portuguese apparently, as the date would be some time at the end of January 1729.—*R. C. Temple.*

(To be continued.)

671. **Garhwal — Copper as Currency.**—In Garhwál copper in weight would appear to have been once the principal medium of exchange. This circumstance arose, no doubt, from that metal forming the staple commodity of the country. In adherence to old usages the zamindars of Garhwál, even now in many of their contracts, stipulate a part of the price in a given weight of copper, but as this is no longer plentiful, the whole amount is paid in silver coin.—*G. W. Traill: Statistical Sketch of Kumaun* (edited by J. H. Batten), *p.* 43.

* His tomb-stone, however, calls him a Missionary.

North Indian Notes and Queries:

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(The references are to the Notes.)

POPULAR RELIGION.

672. **Benares—The Worship of the Panchon Pir.** — (Continued from para. 611). The colloquy ended. Ghází Miyán granted his consent. Ajab Sálár, chewing the betel, thundered out on the demon Márú a defiance to Palihár's challenge. Yet ere he departed Ghází Miyán accorded him three companions :—

(1) the mare Lillí,
(2) the sword Balakh,
(3) Bábá Birahná Pír.

Mounted on the fiery Lillí, with the sword Balakh glittering over his shoulder, the youthful hero entered the kingdom of Dharmú. Beside him staggered the unkempt figure of Birahná Pír, naked save for a beggar's chain about his neck, and muttering a maniac's gibberish in the drunkenness of the hemp-drug. The Rájá of Dharmú feasted them royally. "Right well hast thou entertained us," said Ajab Sálár, as the moment of parting approached: "hast thou a wish? Name it, and it shall be granted." The aged Rájá gazed wistfully at the child-hero. "I have no offspring," he cried at last, raising his hands in entreaty. "Children shalt thou beget," replied the hero, "by my patron's favour. Yet one condition do I declare unto thee. Thy first-born shalt thou vow to my patron's service when I return from my enterprise." Ajab Sálár offered a prayer, and on the same evening the Rája's youngest queen was pregnant. Rájá Dharmú's queens were seven in number. When tidings of Ajab Sálár's condition were conveyed to them, they communed among themselves, saying :—"Hard enough were it to yield a son. Yet of a surety, if we yield a daughter, this Turk will boast, saying :—"Rájá Dharmú's daughter is my concubine!" "Our word is pledged," replied the white-haired Rájá. "Well I know that Ghází Miyán cannot now retract the offspring once promised. When Ajab Sálár returns, needs must I too keep faith, and yield up my first-born." "When he returns," murmured his favourite. "Are there not paths to Lanká, whence no traveller returns?" Their eyes met, and the Rájá was silent. That evening, as the pilgrims departed, he pointed out as their pathway a trackless wild wood, whence no traveller had ever returned alive.

Darkness had fallen. Ere long the travellers, entangled in the forest, were unable either to advance or retire, fast bound by the thorny brushwood, and bleeding from the jagged pebbles.

Then Bábá Birahná Pír prayed to Heaven for a passage, and flung his chain into the thicket. Straightway the branches parted into a lengthy avenue; but ere the travellers, gleeful at their escape, had turned many paces, they discovered, in the fitful glimpses of the moon-light, that they were confronted by seemingly endless waters, plunging and foaming and roaring in the fury of a tempest. "A pathless deep of all sister-oceans blended! On neither side could man descry a strand" *. In response to the beggar's prayer the storm-wind became silent; and there appeared two he-goats with curling horns, whom the two travellers sacrificed in the name of the Almighty and the Prophet. Then, kindling a flaming wood-fire, they roasted the meat-offering, and feasted by the seashore. Thereupon, of the hides, they deftly stitched together a coracle, with the goats' horns curling at the prow, and, with the trusty Lillí, they launched themselves on the now voiceless and star-lit waters. At day-break the island of Lanká was sighted; its stone-steps alive with 16,000 damsels (panhárin), chattering over their ewers, which were standing brimful by the waterside. "Ahoy there," cried the travellers, "know ye of one Palihár that dwelleth in these parts?" The chattering damsels were too absorbed to reply. In order to attract their attention, Ajab Sálár, by the magic of his prayer, shivered every one of the 16,000 ewers. "Justice!" cried the damsels, flocking into queen Madodarí's chamber, "here come two crazy strangers, shouting for Palihár, and smashing everything within reach because we refused to answer. Ajab Sálár and Birahná Pír had followed unconcerned. "Know ye of one Palihár?" they repeated quietly.—*R. Greeven.*

(To be continued.)

* "Sát samundar agam daryao!
Náhín sújhe wár, náhín sújhe pár."

673. **Jalandhar—Hindu Priests.** — For the proper performance of his religious duties, a Hindú must have three Bráhmans. First is the *parohit*, whose principal business is gracing the ceremonies with his presence and taking fees. If he knows anything, so much the better, he can assist actively: but, if not, it is of no consequence. But besides executing the duties of the religious office, he is greatly in request as a messenger between the families of the husband and the wife, for it is highly improper for one of the former to go into the village of the wife's parents. Next is the *Pándha* or *Pádha*, who must be a learned man, at least must be thoroughly acquainted with all rites and ceremonies over which he presides, so that nothing may be done amiss. Finally, the *Acháraj*, whose business it is to see that all obsequies are properly performed. Besides these a Hindú may have a *Guru*, or spiritual teacher, who need not be a Bráhman. But very few think him necessary. The three Bráhmans have got their regular customs by whom they are employed when their services are needed, and do not practise promiscuously. One great duty of Bráhmans is to be the recipients of alms. This duty is generally taken by Bharáis among the Sultánis, but none of the other offices of Bráhmans devolves on them. The Bráhmans do not interfere in the every-day life of the villagers. They come forward only on certain fixed occasions, such as marriages, deaths and obsequies. *Sádhs* are Sikh devotees who collect and distribute alms, read the Granth, and occasionally give instructions in it.—*W. E. Purser: Settlement Report, p.* 53.

674. **The Saint Sakhi Sarwar.** — Another traditional account is, Sakhi Sarwar was one of the disciples of Pír Dastagír of Bághdád, a Musalmán saint remembered in a popular Perso Biloch ballad as *Sháh-i-haqq-i-Gilani*, the real king of Gilan. It is said Muínud-dín, the Khwája of Ajmer, went to pay a visit to the Pír. The Khwája, accustomed to the liberty of his Indian court, loved dancing and music. The Pír regarded these amusements unworthy of his own sanctity, and generally forbidden by the strict injunctions of his own religion. When Sakhi Sarwar, who had been appointed to wait on the Khwája, brought him his richly-prepared meal, the latter, longing for music, cried out—*Nán hast, wali be namak ast:* "there is bread, but there is no salt." The attendant informed his master, and a *Surind*—a player—was summoned, who appeared before the saint. When the Khwája left, Sakhi Sarwar confessed his breach of discipline to the Pír, who, refusing to forgive him, gave him a letter to the Khwája, requesting him to pray for the sin of his attendant. The Khwája did so, and procured his forgiveness, but decreed that musical instruments, so abominated by his order, should for ever sound over his tomb.—*Calcutta Review, Vol. LX., p.* 78.

675. **Jalandhar—Ancestor Worship—Bala Shah—Guga Pir.**—In most villages there are little shrines in the neighbourhood of the homestead, erected in memory of the ancestors of the villagers, and called *jathera* [jeth = elder.] These take the place of tombs. Another form of *jathera* consists in a heap of earth which is added to yearly. On a fixed day the decendants of the person whose the *jathera* is, collect, even from villages far off, and each takes some earth from a convenient pond and puts it on the heap. Bread and rice and a few small coins are given to the family priest (*parohit*) if present. If he is not there some other Bráhman is sure to appear. As a last resource the offerings are left on the *jathera*. Shrines of Bála Sháh are not uncommon, and those of Gúga Pír are sometimes seen. On the

9th of Bhádon (*Gúga nauwín*) women prepare vermicelli and carry it to some large white-ant hill, and to their king the offering is made. The vermicelli is finally taken by the Mirási.—*W. E. Purser: Settlement Report, p.* 53, *sq.*

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676. **Jalandhar—Rural Muhammadanism.**—Muhammadans, who are almost all Sunnis, are supposed to follow the Muhammadan law (*Shara*), but they are by no means strict observers of it, even in other matters than succession to property, when it is quite neglected. They ought to perform the prescribed *namáz* or prayers five times a day, but they do not. They ought to fast during the month of Ramzán, but they do not, though two or three fasts are generally kept. They clip their moustaches, eat meat only of animals slaughtered by the *halál* method of cutting the throat, are particular in attending at the mosque for congregational devotion at the 'I'd festivals, give food to their priests (*mulla*), if they may be so called, every Thursday, and to some extent attend to their orders. They practice circumcision, are married by the Qázi with the *nikah* ceremony, and bury their dead. A few send their boys to the mosque. where they are taught to read passages of the Qurán in a parrot fashion. Good Muhammadans attend the mosque for prayer and lecture every Friday; say their prayers the stated number of times daily; fast every Friday during the month of Ramzán and the first ten days of the month of Muharram: they give alms principally to devotees (*faqír*) and *mullas*, sometimes to the poor at both 'I'd, on Fridays, at the Muharram festival, and on the 11th of every month, apparently in honour of Abdul Qádir Jiláni, the Pír Dastagír; hence the 11th is called *Gyaráwín Pír.—W. E. Purser: Settlement Report, p.* 54.

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677. **A Popular Hindi Verse.—**

Káhe ko sóch kare man murakh sóch kiye kachhu háth na aihen.

Jo jal mén thal mén pashu panchhu ki sudh let so tórihú laihén.

Jab dánt na the tab dudh-diye, jab dánt bhaé kahá anna nadaíhén.

Ján ko dét aján ko dét jahán ko dot so tokuhun daihen.

O foolish mind, why dost thou care? Care shall avail thee nothing.

He who cares for animals and birds on land and water will provide for thee too.

When there was no tooth he gave milk: when there are teeth shall he not supply thee with corn?

He who bestows on the wise, the unwise and (in short) to the world at large, will bestow on thee too.—*Rám Gharib Chaubé.*

678. **The Jains of Bengal.**—The Jains of Shahábád sent up the following memorial to the Government of Bengal at the last census:—

(1.) We the undersigned members of the Jain community, resident in Shahábád District, beg most respectfully to ask the favour of your laying the following memorial before His Honour the Lieutenant-Governor.

(2.) In the forms of returns of the forthcoming census, we have been classed as a people separate from the Hindús. This, we pray, has arisen from a misconception of our religious tenets, and of our social manners and customs.

(3.) We know and believe ourselves to be a sect of the Hindús just as the Vaishnavs, the Saktas and the Saivas are. We observe the Hindú caste-system, and belong to one of the twice-born castes called the Agarwálas, who are representatives of the old Vaisyas, and among whom some are Vaishnavs and some Jains. This is the only difference between us, which is more a difference of sect than of religion.

(4.) We observe the Hindú ceremonies of the investiture of the holy thread, the *Sráddha* and marriage in the Hindú way, and recognise the Bráhmans as our priests. The same Bráhmans who officiate at our ceremonies perform also the ceremonies of the other Hindús without any objection on their part, and they eat at our places without losing their caste, or ceasing to be Bráhmans. If we are to be classed as non-Hindús these ministrations might cease.

(5.) It is true we worship in temples different from those of the Hindús, and that some of our gods are not recognised by them as their gods, but such is the case with other sects of the Hindús also. The Vaishnavas have as great a repugnance to the horrors of the Sakta rites as we have of them. Still when a Sakta and a Vaishnav are regarded as members of the same community, we do not see why we are to be excluded from it.

(6.) Moreover, if the different sects of the Christian religion, such as Protestants and Roman Catholics, and those of the Muhammadan religion, such as Sunnis and Shiahs, be grouped together as members of one religion, we certainly, who are nearer to the Hindús than they are to each other, should be included in their community.

(7.) By differentiating us from the Hindús, especially when Government does it, an unnecessarily social disturbance is created in our community, which may prove highly detrimental to it. At present there is inter-marriage between the Agarwálas of Jain and Vaishnavite sect, which is necessary in our scattered and limited communities. If this is stopped, on the assumption that we are entirely aliens to each other in religion, it will entail a very great hardship on us.

(8.) The highest Courts of Justice of the country have assigned us the Hindú law of inheritance, on the ground that we are a people not separate from the Hindús in religion and in social manners and customs, and that we never had, nor required, any separate law of inheritance. But when we are going to be distinguished from the Hindús, it is possible that complications may arise from such a rulingin the disposition of our property.

(9.) There are thousand other little incidents, which will be tedious to relate here, that will disturb the harmonious and amicable relations that now subsist between ourselves and the Hindús, if we are separated from them. We therefore pray that before adopting such a course, Government will be kind enough to seriously consider it; and if it thinks that our request, in being considered as Hindús, be a reasonable one, we hope it will cause such alterations to be made in the forms of census returns as will include us under the denomination of Hindús."

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679. **The Legend of Mirábái.**—Mirábái was the daughter of the Rájá of Mérté. She is known as the founder of a sect of Vaishnavas. The Vaishnavas of high caste as well as low believe in her doctrines, and they are to be found in the religious books of the Nának Panthis and Kabír Panthis. Hymns composed by Mirá are sung by Hindús generally. There is a story related of her, which throws light upon the manner in which she began to worship Ranchhorji, a name used by the followers of Mirábái for Srikrishna or Vishnu. The story runs thus:—

When Mirá was an infant her mother one day sat with the child in her arms before the idol of Ranchhorji. At that time it so happened that a wedding procession passed that way. Mirá happened to behold the bridegroom, a figure conspicuous by his gay attire amidst the procession. Out of curiosity Mirá enquired from her mother who the gaily-attired person was. "He is the husband of a girl like you," was her mother's reply. Mirá in her child-like way enquired where her husband was. Her mother, pointing to the idol of Ranchhorji, said that that idol was her husband. These words produced such an effect upon the mind of Mirá that she henceforth looked upon the image as her legitimate husband. When she attained marriageable age her parents sought a match for her in the person of the Ráná of Udaipúr. When the marriage procession came to her house, she asked her mother what this multitude of men had come for. She informed Mirá that she was to be given in marriage to the Ráná, and it was the marriage day. Mirá smiled and said:—"Are Hindú daughters married twice? I have been married to Ranchhorji in my childhood by thee, mother, and how is it that thou intendest to give me to the Ráná?" Her mother tried much to prove that what she said to her in her childhood was said in jest and not in earnest, but her daughter paid no attention to her words. Mirá was at last forcibly married to the Ráná, and when she was making her circuit round the family deities, she kept constantly repeating the name of Ranchhorji. After she was married it was arranged to send her to her father-in-law's house. She then began to weep bitterly. Her parents told her to take anything that she liked most with her but not to weep. Mirá said that she could not bear the separation from Ranchhorji. Her parents put the idol in the palanquin with her. When she reached the Ráná's house, her mother-in-law told her that the family deity of the Ráná's family was Devi, and that she should bow down to her. Mirá said that her god and master was Ranchhorji, and that she would not, therefore, for the world, bow down to any other god and goddess. Enraged at her daughter-in-law's reply, her mother-in-law caused her to live in a separate palace. Though the high birth and good education of Mirá won for her the respect of the Royal family, yet the Ráná suspected her character. He employed spies to keep a watchful eye on her, and when Mirá talked with Ranchhorji at night, they thought that she conversed with a paramour. One day as she was talking with Ranchhorji the spies, thinking that some one else was in the palace, ran up to the Ráná and informed him that the Ráni (Mirá) was in company with her paramour, and His Highness might go and detect her. The Ráná posted guards at all the gates of the palace and entered himself, but finding no one there except Ranchhorji's idol, was much ashamed. On another occasion the Ráná sent poison in the name of charnámrit (water in which Salagram's feet have been washed) to Mirá. Mirá considering it the charnámrit of Ranchhorji, drank it up without feeling the effects of poison. The Ráná was disappointed in his efforts to kill her. The piety of Mirá became so famous that Akbar the Great and Tánsen went to see her and were much pleased. After some time Mirá went to Brindaban and thence to Dwariká. The Vaishnavas of Udaipúr felt very uneasy in her absence. The Ráná then sent men to call the Ráni back from Dwariká. Mirá before retracing her steps towards Udaipúr, went to take leave of Ranchhorji, and during the meeting with the idol, she invoked the god and prayed to the effect:—"Lord! give me room to live in Dwariká, I have taken refuge here." Hearing this the idol cracked and Mirá entered it. Those who had gone from Udaipúr to call her back returned to the Ráná and related to him what had happened to the Ráni. The Ráná ordered that the idol of Mirá be also made and worshipped along with Ranchhorji.—
Pandit Ram Gharib Chaube.

SOCIOLOGY.

680. **Hoshiarpur — Marriage Regulations.** —When the Jalandhar Doáb was annexed, a deputation of Bedis came to remonstrate with the Commissioner (Mr. J. Lawrence) against the prohibition of their time-honoured custom of destroying their female children. One cause of the preservation of girls is the very common practice now obtaining of taking money for a daughter married into a lower clan, or to a man who is either old or deformed. In former days it was considered very disgraceful for a man to sell his daughter, and he would have been excluded from his caste for doing so. ' But now there is not so much delicacy, and it is not uncommon for a man to pay a sum of money in public before witnesses for a girl, taking in return, until the marriage comes off, a bond for the amount, so that if the girl's father refuses to consummate the marriage, the money can be sued for as an ordinary bonded debt. The marriage expenses in an ordinary Rájput Bráhman or Khattri family amount to about Rs. 300 and less in the lower castes: but of course they often amount to a great deal more, and sometimes to less. Marriage expenses are, however, sometimes considerably reduced by the custom of *tambol*, when friends and relations, who attend the wedding, bring money presents to the brides' parents, to be re-paid eventually on like occasions in their own families. Among Chúhras especially, that is, in the lowest caste of all, this habit of *tambol* is so common that a marriage amongst them is sometimes almost a paying speculation.—*Coldstream : Settlement Report, p.* 47, *sq.*

(To be continued.)

681. **Ludhiana — Muhammadan Marriage Ceremonies.**—Among Muhammadans it is the custom for the parents of the boy to go to the house of the girl selected and make the proposal. If it is accepted Re. 1 and 11 small (*kachha*) sers of sugar and some clothes are given to the girl, and also ornaments. The priest (*Mulla*) is called, and the girl's father declares the betrothal. The boy's father is given in return a turban and sheet, and is well fed and sent away. The marriage may take place at any time except in the months of Ramzán, Muharram and Shábán. The barber of the girl's family is sent with some clothes to the boy's house and announces the date. The boy with his friends go on the appointed day to the girl's house in a marriage party, and the ceremony is performed by the mulla: and the dower is fixed at the time of the ceremony. The marriage portion (*jahez*) given by the girl's parents to her varies according to their means, and consists of clothes, jewelry, &c.—sometimes cattle. As with the Hindús, the girl spends a day or two in her husband's house, and then returns to her parents till she is finally made over (*mukláwa*) to her husband.—*Settlement Report, p.* 73, *sq.*

682. **Bahraich—Sir Tenure and its European Analogies.**—The *sír* consisted of all the land in the occupation of the original proprietors at the time the village was incorporated in the *iláqa* or dominions of the over-lord. No land subsequently taken up by their ploughs would be considered *sír*, except by the express permission of the lord, and on such extra fields the under-proprietor would pay full rates, or, as was the more general rule, rent in kind. The *sír*, thus defined, might be cultivated after incorporation by the under-proprietors themselves, or by cultivators put in by them. It always, in this district, paid rent, the rate being somewhat lower, but not as a rule very much lower, than that paid by ordinary cultivators. In its wider significance, of course, the word *sír* indicates all the cultivation tilled with the private ploughs of any one in possession of, or charged with, the management of an estate, the "home farm" in fact, but as a sub-tenure its meaning is limited to the definition above given. The tenure as it exists now may be most aptly compared with the relics of the "Commonable fields" in England and Scotland, attention to the existence of which has been called by Sir H. Maine in his "*Village Communities.*" The burgess acre of the burgh of Lander noticed by him (p. 95) may almost certainly be said originally to have constituted the separate share, if not the *sír*, of the 105 members of the old agricultural community. Generations hence when the *sír* lands, which have now been decreed to *ex*-proprietors in accordance with their shares, have passed by numerous transfers out of the hands of the particular family to which they have been adjudged; the various plots thus held in subordination to the landlord, but in a measure independent of him, will be the only trace that we shall have of the existence of these old village communities.—*Settlement Report, p.* 102.

683. **Mirzapur—The Ummar and Dhusar Banyas.**—It is said that the Ummar and Dhúsar Banyas were originally united. The Ummar abandoned widow-marriage at the instigation of Rájá Mahipál Sinh of Bijaipur, while the Dhúsar division retained it. Hence the former rank higher than the latter.—*M. Husen Ali : Mirzapur.*

684. **Gonda — The Tanganoi — Tangan Ponies.**—In the 2nd Century, *A. D.*, Ptolemy, writing under the Antonines, describes the country to the north of the Ghághra as the kingdom of the Tanganoi: and among the four principal names of towns which he mentions, one Sapolos, which I venture to amend into Sapotos, is almost

certainly the Grecized version of Sawattha, a common Prakrit corruption of Sravasti. In the Tanganoi we recognize without difficulty the Sub-Himalayan tribes of Tangana and Para Tangana mentioned in the Mahábhárata. The only traces of their names surviving are in the word *tángan*, which has been appropriated to a small breed of ponies exported from Western Nepál, and perhaps the local word *tangára*, an axe, the most destructive weapon of a tribe related to the Gonds and Thárus, and devoted like them to the chase, and a rude form of agriculture on the confines of the forest. It is possible that at the time when Ptolemy wrote, the destructive population of this region was supplied by those large non-Aryan races which have nearly disappeared from Northern India, but still hold extensive tracts in the centre of the Continent, and this furnishes an instance of the great value which the scattered notices of that author may have for the Ethnologist or the Historian.—*Settlement Report, p.* 4, *sq.*

[*Tángi* or *tangári* is usually derived from Sankrit *tanga* (root) *tank* = to bind, tie, cover. Is *tángan* any more than the animal with legs (*táng*)?—Ed.]

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685. **The use of the Title Singh.**—(Vol. I, 553). The title of Singh is frequently assumed by others than Thákurs, *e. g.* Kurmis, Mahájans, Sádhs and Kayasths. Wealthy zamindars and even bazar coolies seem to have adopted it to increase their *izzat*. A chaprassi of any caste is often styled ——Singh by the servants. So the title *Khan* is assumed by the Muslims who have no right to it. A converted sweeper will call himself Maula Khán.—*A. W. Trethewy, C. S.*

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686. **Palamau—The Kharwars.**—(Continued from para. 587). In Shahábád it appears the Kharwárs residing on the Rohtás table-land are considered to be impure: but in Palamau, and I believe in Rámgárh and Hazáribágh, they are universally called Súrajbansi Rájputs, and considered to be nearly as pure as the Cheros. The higher classes all affect to be Rájputs, as do most of the subordinate chiefs, but the tribe generally freely admit themselves to be Kharwárs. They appear to have emigrated to the country subsequently to the arrival of the Kols to the Chota-Nagpur plateau. The tribe seems to be broadly divided into two great divisions—*Pátbandh* and *Duálbandh*—and have several appellations such as *Mánjhi*, *Ráwat* and *Gaungu*. The name *Pátbandh* includes the divisions called *Bhogta*, who appear to be the soldiers of the tribe, and *Bissit*, who appear to be chiefly confined to Singrauli. Both these divisions are supposed to be much purer than the *Duálbandh* division, and wear the cord, which the others do not: neither do they, as is customary among the *Duálbandh*, perform *sagái* marriages. There is also another division called *Tirwárs*, probably the archers of the tribe. These are few in Palamau, but they are more numerous in Singrauli: they wear the cord, and are, I believe, Pátbandh.—*L. R. Forbes: Settlement Report, p.* 39.

(To be continued).

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687. **Agarwala Banyas.**—There is a story that an Agarwála once married his daughter to a Chamár's son. At the time he did not know what was the caste of his son-in-law. When after some time the parents of the bridegroom disclosed the fact, the Agarwála murdered his son-in-law. He became a *bhút* and began to trouble the clansmen: so they agreed that he should be worshipped at marriages. Hence at the marriages they fill a leather bag with dry fruits, and tying it up in the marriage shed, light a lamp beneath it and worship it in the form of a divinity called Ohúr, which is supposed to save women from widowhood.

There are various legends of the connection of Chamárs with Banyas. One of them is given as follows in the Partabgarh *Settlement Report, p.* 61, and it would be very interesting to know how far the tradition prevails. As regards physical appearance, there seems no reason to suspect any connection between the two castes. "I have heard it alleged (and the story is current, I believe, in parts of the Panjáb) that once upon a time a certain Rájá had two daughters, named Chámu and Bámu. These married, and each gave birth to a son, who in time grew up to be prodigies of strength (*pahlwán*). An elephant happened to die on the Rájá's premises, and being unwilling that the carcase should be cut up and disposed of piece-meal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chámu's son undertook, and successfully performed this marvellous feat. The son of Bámu, stirred no doubt by jealousy, professed to regard this act with righteous honour (personal contact with a corpse or dead animal amounting to defilement), and he therefore broke off all relations with his cousin, and pronounced him an outcast. Chamárs are asserted to be descendants of the latter, and Banyas of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that that they are in reality possessed of a higher rank in the social scale than the latter." Agarwálas are said also to have a custom at marriages of closing the doors and admitting no strangers. It is rumoured that they bring a donkey inside the house, and after worshipping it mount the bridegroom on the animal. If this is correct it would be very interesting to discover the reason of this singular custom.—*W. Crooke.*

688. **Jalandhar — Harvest dues.** — Muhammadans set aside a portion of the grain, said to be 25 *sers* in 100 *mans* for the mullah. This is called *rasalwahi*. It is a general custom to leave some grain unmeasured, which goes to the village menials and faqírs.—*W. E. Purser: Settlement Report, p.* 115.

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689. **Ludhiana—Jats—Widow-marriage.**—All clans of Jats practice widow-marriage (*karewa*). The proceedings on this occasion are very simple. The neighbours are called, including the village headmen, or respectable members of the village community, as witnesses of the ceremony. The Bráhman says a few verses (*mantra*), making a square (*chauk*) as in a first marriage, and ties the clothes of the parties together. The man then puts a sheet over the woman's head, and she becomes his wife. There is no walking round (*phera*). There is an increasing amount of laxity in these second marriages, and people live together as man and wife without going through any ceremony. Such conduct is punished by a heavy fine under native rule.—*Settlement Report, p.* 73.

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690. **Ludhiana—Use of Jewelry.**—Jewelry is called *tagada* throughout the district, the word *zewar* not being known. Among Muhammadans men never wear jewelry: and amongst the Jats only three pieces,—necklaces made of gold and coral beads strung together (*mala*), bracelets of gold or of silver (*kangan*), and rings of silver and gold with roughly set stones (*mundi*). The use of these is confined to such as are better off than the ordinary run. But a Jat will always borrow a pair of bracelets, if he can, on the occasion of a wedding. Boys up to 9 or 10 wear some ornaments round the neck. Jat women have generally a greater display of jewelry than Muhammadans because they are fonder of show, and also because their husbands are better off and can afford to give them more. A Jat woman in a well-to-do village will turn out covered with ornaments of silver, and here and there a piece of gold.—*Settlement Report, p.* 67, *sq.*

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691. **Garhwal—Curious manorial dues.**—The landlord in certain villages receives 8 *timashes* (a local money unit) on the marriage of his daughter: a leg and rib of every goat killed: one *ser* of *ghi* or oil in the month of Sawan: a basket-load of Indian corn: a leg of every large deer he may kill.—*Batten's Report, p.* 537.

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692. **Montgomery—Village life.**—At the first houses the traveller is stopped by a rude gate (*phalha*) made of thorns fastened to a couple of cross bars; while this is being removed he may notice a cord passing across the road with a square piece of wood, not unlike a prisoner's ticket, covered with hieroglyphics, suspended in the middle. This is a charm (*taawiz*) to keep off cattle-disease. A holy faqír gets some small sums annually in bullion for providing these charms. They are the Hindustáni *tonas*, and are in great request in times of murrain. If the village is of good size there will probably be a flour mill (*kharas*) worked by one bullock, or if there is much custom, by a pair. Near the wall of each house is a small earthen oven, on the top of which a pot of milk, preparatory to churning, will be simmering. The pot and the oven are called *dudh karhni*. Several other earthen pots are hung upon a stick with branches called *nikni*. Several earthen cylinders or oblong receptacles for grain (*bharola*) five or six feet high will be ranged in the front yard. A baby will be sprawling in a cradle (*paigha*) swung to a bar under a shed: and the women of the family will be spinning thread close by. In the lane may be seen a platform (*munna*), on which the master of the house takes his ease on hot nights, if his roof is thatched, or he is too lazy to go to the top, if it is flat. A little further on a fire is crackling in the public oven of the village Machhi, and a crowd of women with dishes containing dough stand round chattering till it comes to their turn to get their cakes baked. A couple of huge cylinders, 12 or 15 feet high, in shape like a conical shot, are seen near the house of the village Karár. These are made of thick *bauks* of *kána* grass fastened together with pegs and plastered with mud. These are called *palla*, and contain the grain given to the money-lender in repayment, with compound interest, of some sums he had advanced. The autocrat himself will be sitting on the ground, working a cotton gin (*belna*) with the utmost vigour, while near him are several bedsteads (*charpai*) standing in the sun covered with cotton drying. Going out of the village, a plain mud-building with three pinacles on the roof, a platform in front strewed with grass, and surrounded by a mud enclosure, is seen. Several water-pots stand on the edge of the platform. Often there is one oven for heating water. This is the mosque (*masít*). If the proprietors of the village belong to a pious tribe, half-a-dozen little boys will, in the forenoon, be seen sitting on the platform with their preceptor, swinging themselves backwards and forwards, and repeating the Qurán at the tops of their voices. The book itself lies before them on a stand. If we go all through the village, we probably come across a few weavers at work: a carpenter is making the cog-wheels of a well: there are no carts, but several nags of sorts, by the vigorous use of whose lungs, insist on being noticed. At certain seasons

of the year there will be a pen of young lambs at the Machhi's house. At other times the roof will be red with pepper pods drying in the sun. The stacks of dried dung-cakes used for fuel must not be forgotten, nor the village dogs. There is not much else to see in an ordinary village, and some of the things mentioned here will not be seen in most. There are no tanks and no large trees such as are found on the other side of the Satlaj : but, in return, there are no pigs and peacocks.—*W. E. Purser : Settlement Report, p.* 54.

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693. **Jalandhar—Death Ceremonies.**—(Continued from para. 556.) On the fourth day after death the ashes are collected and thrown into a pond or stream, and the bones are carried by a son, or by a brother, or by a Bráhman, to the Ganges. For ten days after death the Acháraj or Pádha every morning makes up a *pind*, which is disposed of as before. On the tenth day the relations who lived with the deceased wash their clothes. On the seventeenth, or in rare cases the sixteenth, day after death, the *krya karm* takes place. The Bráhman (*Acháraj*) recites formulas, makes the usual *pind* of rice, which is treated as before said, and presents (*sehja dán*) are given to the Acháraj. Women leave off coloured clothes and wear others of a sombre hue if their children or near male relative dies while still in the prime of life. There is no fixed time for continuing such mourning. Among Sikhs commonly after the body has been burnt the Granth is read, and during the next ten days the *Bhái* of the *Dharamsála* reads it through, and the people of the house attend when they have nothing else to do. On the tenth day *karáh prasád*, a mixture of flour fried in clarified butter, with a *sharbat* made of sugar, is prepared and distributed : and presents are made to the reader, who has been fed during the ten days he has been engaged, and food is given to a few poor persons.—*W. E. Purser : Settlement Report, p.* 67.

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694. **Jalandhar — Funeral Ceremonies.** — (Continued from para. 693.) The brotherhood assembles. The Acháraj or the Pádha, if, as is usually the case, no Acháraj is available, makes a ball (*pind*) of rice or barley flour, and puts it in one hand of the eldest son, or grandson, if there is no son ; or if there is no male descendant, the person on whom the duty of preforming the obsequies devolves, and some water into the other, and recites certain formulas. Then the water is poured out, and the ball put on the ground. This is called *Sráddha.* Then the corpse is carried out, and is accompanied by all the people crying *Ram, Ram.* The *pind* is taken with the corpse and finally thrown away. The pyre is made of the wood of the *dhák* (*butea frondosa*) if possible, if not *ber* (*zizyphus jujuba*) is used, and in case of necessity, any wood available, or even cow-dung fuel. When the corpse has been partially consumed, the eldest son or grandson should break the head with a pole. After this the people go to a well, pond, or stream, and wash themselves and their clothes. They then break a blade of grass in two and throw it backwards over their heads as a symbol of breaking of all connection with the departed—*W. E. Purser : Settlement Report, p.* 66, *sq.*

(To be continued.)

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695. **Dehra Dun — Marriage Customs—Polyandry.** — The practice of polyandry was declared by Major Young, in 1827, to be on the decline, yet it is unquestionably common to this very day. Indeed a bachelor, without brothers, it is alleged, experiences some difficulty about getting a wife. The marriage ceremony is conducted without much formality. The father of the bridegroom sends, or himself brings, one rupee to the father of the bride-elect on the part of his eldest son, who has afterwards to share her favours with his younger brothers, and the recipient of the money gives the bearer a feed of cakes (*púri*). Afterwards the bride being arrayed in the bridal garment (*chola*), a petticoat (*ghághra*), and a head-dress (*dhantu*) is escorted by a procession of her relation and friends to the house of her intended father-in-law, who makes her father a present of Rs. 8 or 10, called *jeodhan*, which is distributed among all the guests. Nothing then remains except to consummate the marriage. Women are free to choose their first husbands, nay, to leave them if dissatisfied with them, on the condition of the second husband's defraying the expenses of the previous wedding. Younger brothers have legally only the *usufruct* of their senior's wife, for she and her children are held to be the exclusive property of the eldest brother. Hence he keeps both woman and children, in the event of the household being broken up, and the rest of the fraternity going to live elsewhere. The custom of polyandry is supposed to promote good fellowship among brothers, and is, or used to be, observed so consistently that if a mother-in-law dies leaving an infant son, the daughter-in-law is, properly speaking, bound to rear the boy and marry him herself when he attains the age of puberty. A married woman is called *mámi*, possibly a sarcastic allusion to her maternal duties. It is almost needless to add that there is a considerable amount of freedom between the sexes.—*G. R. C. Williams : Memoir, p.* 60, *sq.*

FOLKLORE.

696. The Excellent Qualities of the Plant Mundi.—The *mundi* plant (*sphæranthus indicus*) is a favourite medicine with hakíms. The following account of its properties is taken from a Persian MS. in the possession of a faqír at Chunár. It must be plucked in a particular way. After ablution offer a prayer of two *rakah* (prostrations), repeat the Fátiha and the Sura Ikhlás thrice, dig it up on a Sunday at a time when no shadow falls on the plant. Taking out the root put it in a cloth and not in earth: if dug before sunrise, its effects will be in every way superior. If eaten for a month with cow's milk and sugar it preserves the sight. If eaten for two months, fire will not burn one who falls into it; eaten for five months, it increases the strength; eaten for six months, a person's hair will never turn grey; eaten for seven months, it secures an interview with Khwája Khizr the prophet; eaten for two months it enables the eater to perform the miracles of the saints. If dried in the shade and eaten with milk and sugar, it wins the love of women. A lotion of the pounded root is a cure for sore eyes. If the leaf be pounded, dried in the shade, and one *tola* of the powder drunk in cow's milk the Jinn and Satan will appear before the user and await his orders. Eaten for a year with an equal quantity of wheat flower, the body turns the colour of the *mundi* flower. *Mundi* eaten with the weed *bhangra*, restores youth. Similarly eaten for forty days the invisible things of heaven and earth manifest themselves. Eaten with curds from cow's milk, it is an antidote to poison. Eaten with deer's milk, it makes the user a miraculous runner, and the user will surpass the speed of ten horses. Eaten with dates, it removes hunger and thirst. In short, used in various ways, it is considered by Muhammadan Hakíms to be a remedy for most of the diseases common to humanity.—*Bhán Pratáp Tiwári.*

697. The School of Love—A Folktale collected by Munshi Karam-ud-din of Mirzapur.—A merchant had educated his son in all branches of learning, except the art of love. He employed a clever Kathak singer to instruct his son in this department. The Kathak showed the world to the youth for some time, and finally pronounced him perfect. The son got a lakh of rupees from his father and went abroad to trade. When he reached a certain city, as he was walking about, he was fascinated by a lady, whom he saw on a house top. She marked him down as her prey, and sent her attendant to negotiate with him. He induced the young man to believe that she was a fairy, and came only occasionally from fairyland. She constructed an underground passage in her house, and her mysterious appearances caused the young man to believe her story. Finally, though he was allowed to approach no nearer the object of his desires, she and her friends swindled him out of all his money. He returned and told his father, who called the Kathak and remonstrated with him on the result of his instruction. The Kathak engaged to recover the money if the merchant would advance him another lakh of rupees. The merchant agreed, and the Kathak procured a monkey, whom he taught to keep a quantity of precious stones in his pouch, and to produce them when called on. The monkey was named Arzu Beg—"the lord of desire." When the monkey knew his business the Kathak and the young man proceeded with the monkey to the city where the lady lived. Number of persons visited the monkey, and to each, under the Kathak's orders, he presented a valuable jewel. This attracted the lady, who became exceedingly affable to the young merchant, and the monkey constantly made her valuable presents. Finally, she asked to get the monkey; but the young man referred her to the Kathak, who finally sold him to the lady for two lakhs of rupees. For some time he produced precious stones to order, but one day the lady's mother asked him for a couple of rupees to buy food, when, his supply of jewels being exhausted, he fell on her and her daughter and entreated them despitefully. By this time the Kathak and his pupil had left the place with the money, and the lady was left to lament the trick that had been played upon her.

698. Upturned City—Legend of an—Human Sacrifice—Cannibalism.—There was once a king at Sunit, named Rája Manj Gend or Punwár, who treated his subjects with great violence and cruelty. The king was afflicted with an ulcer, and was told that human flesh would do it good. So an order went forth to bring him a human being as occasion required from each household. One day it so happened that it was the turn of a Bráhman widow who had an only child ten years of age. The myrmidons of the tyrant came to carry off the child, when the tears of its mother moved the sympathies of a holy man, Sháh Qutb by name. He, after a vain attempt to turn away the soldiers, swore that they should never see their homes again, and so it happened. They turned towards Sunit, but both Sunit and its Rája had disappeared off the face of the earth. Another story is that the Rája was in the habit of eating a goat every day, but the supply of goats having ceased, his cook served up the flesh of a young child. The Rája observed the difference, and the cook explained the difficulty. Sirkap, the Rája, was satisfied, and ordered the cook to serve up a young child daily. At last the child of a Bráhman widow was taken, when the mother at once went to Ludhiána and implored the great saint Qutb Sháh to assist

her, which he did most effectually by killing Sirkap.—*Cunningham. Archæological Reports, Vol. XIV, p.* 67.

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699. **The Tricks of Shekh Chilli.**—Shekh Chilli said :—"*Amma! Amma!* (mother!) I am going to seek my fortune in another country." She said "all right my boy! Go!" So he started and stayed at a potter's house. After he had been there two or three days the potter and his wife went to a wedding and left their only child, a boy, with him. When they had gone the boy began to ask for food, but Shekh Chilli said :—" I won't give you any till you tell me where the money is kept." For a long time he would not tell, but when he got very hungry he said :—" It is under the flour-mill, in a pot in the opposite corner." Then Shekh Chilli went and dug it up and mixed it with some flour, and said to the boy :—" If you tell your father I will murder you." Next day the boy's father and mother came home, and Shekh Chilli said :—" *Amma!* I have been here a long time and I must go home, so give me leave and give me the one-eyed ass to carry my things on." Now Shekh Chilli had given this ass the money mixed up in the flour, and the one-eyed ass had eaten it. So she said :—" Pick a nicer one out of the drove." But he said :—" I only want it for my luggage." So thinking no evil she gave it to him. The Shekh started, and when he got home he said :—"*Amma!* I want to show the people my good fortune; you must clean the house." Then the chief people of the village came, and the Shekh brought out the donkey and beat it with his bludgeon when all the money fell out of its mouth. Then they said :—" Will you sell the ass?" At first he refused, but after a lot of persuasion he gave it for a tremendous sum of money. The buyers, to purchase the donkey, sold some of their lands, some their houses and cattle, and so on till they had collected the amount. Then they took the ass away, and all of them collected that night and beat the ass so that it died, but no more money came out of its mouth. So they returned in a rage to Shekh Chilli and said :—" Return our money." " Return my ass," he said. So they cried and beat their breasts and had to stand the loss.—*Una Briscoe: Bulandshahr.*

[Animals which drop money appear in many folktales.—ED.]

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700. **King Akbar and the donkey—A folk-tale told by Baldeo Prasad, village accountant of Haliya, Mirzapur District.**—One day Akbar said to Bírbal :—" Show me something new. I have seen all the sights of the world." Bírbal was puzzled, and his daughter enquired the reason. When he told her, his daughter sent for a donkey and had it trained to the saddle. She then made it known that her father was on the point of death. When the news reached Akbar he hastened to visit his minister; but his daughter sent out word that if Bírbal saw the king in his last moments he would go to hell. Then she announced that Bírbal was dead, and after some time mounted her father on the donkey, and made him ride to the house of one of the ladies of the court. The lady was surprised to see Bírbal risen from the dead. He said :—" God has provided me with a divine conveyance, and I am going about collecting information for Him." She informed the king that Bírbal appeared, and he desired to see the divine conveyance. So Bírbal appeared to the king and told him the same story. The king said he wanted, too, to go to heaven; so Bírbal made him cover his eyes and mount on the donkey. He led the king on the donkey to the chief market-place and left him there. After a time the king removed the bandage from his eyes and saw where he was. " This is something you never saw before in your life," said Bírbal, and Akbar was much pleased.

[There is a great cycle of legend describing the cleverness of Bírbal and his daughter, of which this is one.—ED.]

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701. **Jalandhar—Superstitions about Cattle.**—It is very unlucky for a cow to calve in Bhádon (August—September), or a buffalo in Mágh (January—February), or for a mare to foal in Sáwan (July—August.) Such a cow is called *bhadwai*, and is sure to give little milk. One's only chance is to swim her in a pond or stream. If the offspring of either of the three cannot be sold to a Muhammadan neighbour who has no scruples, it should be given as a present to a Gujarátí Bráhman. A similar course should be followed if two young are produced at one birth. Kine, buffaloes and horses, male or female, that get on the roof of the house, should be summarily disposed of; they are unlucky. So, too, are cows and bullocks, whose colour is black with certain white points (*kaila*), or iron-grey with black spots on the whole body (*phangat*), or on the tail (*megat*). When cattle-disease breaks out a Jogí or Sunnyási or Muhammadan Faqír, who knows the proper incantations, is called in, and proceeds to exorcise the illness. Each practitioner may have his own method, but the broad lines are these. The cattle are first fumigated with bdellium (*gúgal*). Then a proclamation issues that grinding and churning are not to be done that night. A thick rope of cane fibre is tied over the gateway of the village, and to it are attached a couple of small earthen saucers, a little board of *siris* (*acacia sirisa*) or *dhák* (*butea frondosa*) wood, and sometimes a couple of parcels of seven kinds of grain (*satnaja*) and a piece of iron. The whole is called *tona*. The board and saucers are daubed with red paint with figures supposed to represent Ganesa or Hanumán or Saturn; or they may bear what are supposed to be texts from the Qurán. In the early morning the cattle are driven under this

charm, and are sprinkled with water, and sometimes diluted butter-milk. The manure of the night should not be used, but thrown out on the road. Sometimes the charm is suspended to a post (*mani*) fixed outside the gateway. Another excellent remedy for cattle-disease is a wrestling match (*chhinj*) in honour of Sultán Sakhi Sarwar by professional athletes, and a third is a feast to Bráhmans' *jag* and poor people.—*W. E. Purser : Settlement Report, p.* 55, *sq.*

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702. **A Folktale told by Jumai, a village Julaha in South Mirzapur.**—There was once a certain king. One day he was sitting in his court with all his officials. Then he fell asleep and saw in a dream a lovely woman whose breast was a full-yard wide and her waist narrow as a leopard's. She lay down beside him. When he woke the woman had disappeared. The king called his officials and said :—" Whoever recals this dream to me, to him will I give half my kingdom." And he placed a piece of betel in his court for whoever would undertake the enterprise. But no one succeeded. Soon after the king's son went out hunting. When he returned and came to his father he saw the piece of betel there and asked the meaning of it. The prime minister said :—" This is no concern of your's." The prince insisted on enquiring. Then the prime minister told him the whole story. The prince at once took up the piece of betel and ate it, and came to his mother and ate and drank. Then he asked his mother for some money as he had taken the betel on condition of undertaking the duty. Her mother gave him money. When the prince came out he met the Wazir's son. He offered to accompany the prince. At first he refused to take him with him. But he insisted on going with the prince. As they went on they came to a desolate forest. The prince was very hungry and thirsty. The Wazir's son replied :—" Where are we to get food and drink in this jungle." So the Wazir's son said " get up on this tree and I will go in search of water." As he went on he came to the foot of a mountain. There was a spring, so he filled a vessel with water and returned to the prince. The prince was delighted to see him. When he tasted the water he found it was like rose water. The prince asked where he had got the water. The Wazir's son said :—" First drink the water and then I will tell you all about it." He refused, and said he would not drink till he heard the story. Then the Wazir's son said :—" Come with me and see for yourself." They went on together and came to the spring. Both ascended the mountain and saw a splendid tank full of pure water: and a washerman was washing clothes on it banks. The prince asked him to whom the tank belonged. The washerman said :—" This tank was made by the princess of this land." The prince asked him what she was like. The washerman said :—" Since she was born no lights have been lit in my land." The prince asked the washerman to show him the princess. He took them on, and made them halt in a flower-garden. The washerman went to the princess and told her the story. She said :—" Send them to me to-night by the secret door." The washerman returned to the prince, who gave him valuable presents. At midnight, dressed in his best clothes, the prince went to the princess. When he came in he found vessels of perfumes and dishes of betel placed before her in abundance. The room was full of pictures. He was delighted; and the princess made him sit down when they forthwith fell in love. After some time the prince left her and was going again to see her the next day. But meantime the princess with her maidens came into the garden. She ordered her maidens to retire. She saw a man asleep in the garden. She thought how she could wake him, and knew not if he was a demon (*dano*) or a man. Finally, the prince woke, and asked her to go home with him. So she took the prince and the Wazir's son to her house. [The rest the narrator forgets.]

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703. **Jalandhar—Rural Medicinal Treatment—Unlucky Names.**—When human beings get ill a Dakaut Bráhman is summoned. A fowl, or goat, or young buffalo is selected to carry the disease, and has its ear cut, its face smeared with red paint, and is taken round the village and out of it, and then made over as a present to the Dakaut. Pleurisy is charmed by a gram-parcher with a sickle, the iron of which is rubbed over the body where the pain is felt. Another plan is to get a piece of the stalk of the *saccharum munja* reed, and cut off a piece from it; as it diminishes, so does the pain. Other vows and the efficacy of bathing at certain places need not be mentioned in detail. There are some places which it is unlucky to call by their proper names before breaking one's fast in the morning. Such are the towns of Ráhon and Jadla. In villages the doors and walls are often marked with an open hand, usually in black, but sometimes in red or white, to keep off the evil eye. The *swástika* in black is also common. It is the mark of Ganesa, who is worshipped at the beginning of anything new.—*W. E. Purser : Settlement Report, p.* 56.

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704. **The Magic Ring of the Lord Solomon—A Folktale recorded by Maulavi Karam-ud-din Ahmad of Mirzapur.**—There was a king who had an only son, who was worthless and did not obey his father. The king was much displeased with him. One day the prince asked his father for Rs. 300, and said he wished to travel.

The king gave him the money, and the prince went to the stable and selected a horse. This he mounted and started on his travels. He came to the shore of the ocean and saw four boys diving in the water. Soon after they brought up a box out of the water. The prince offered to buy it. They asked Rs. 300 for it. He bought it and took it home. The king asked him what he had brought. He showed his father the box. The king ordered the box to be opened, and out of it came a dog. The king kept the box and the dog. Again the prince went on his travels, but before he started he gave his mother a cup of milk and said:—" Mother, as long as this milk does not become sour know that I am alive." Again he reached the same shore of the ocean, and again he saw some boys dive and bring out a box. He purchased this box also and brought it home. When he opened the box a cat came out of it. His mother said:— "You are a nice fellow! You never learn anything, and go about buying dogs and cats." Again the prince took Rs. 300 and went to the shore of the ocean. Again the boys brought out a box. He bought it and took it home. When it was opened a snake appeared. The king was afraid at the sight and told the prince to put the box in a jungle. He did so. The prince reflected that the wretched snake was shut up in the box and would die: sc he opened the box and immediately a lad came out of it. The prince said:—" Who are you?" "I am the son of the Lord Solomon. A sorcerer turned me into a snake and put me on board his ship and shut me up in a box. He threw me into the ocean, and immediately he and his ship were submerged." Then he and the prince went to the Lord Solomon. When he saw them he was much pleased and began to distribute alms. One day the son of the Lord Solomon said to the prince:— "If my father offer you any present accept nothing but the ring he wears." Then the Lord Solomon called the prince and offered him many jewels, but he would accept none of them. The Lord Solomon asked him what he wanted, and thrice promised to give him anything he wished. Then the prince asked for the ring. The Lord Solomon with much regret was obliged to fulfil his promise. Then the prince asked the son of the Lord Solomon what were the virtues of the ring. He replied:—" Whatever you desire will be produced from the ring." As they went on they came to a certain city where a princess had made a proclamation that she would marry any one who in a single night would build a palace in the midst of the sea. The prince went to her and said he could fulfil the condition. The princess told her servants to take him to the shore of the ocean. They took him there, and having dismissed them near morning he drew out the ring and ordered it to build a palace in the sea. At once a splendid palace was built. So the prince and the princess were married and lived in the palace. One day the prince went out hunting: two or three hairs of the head of the princess, which were of gold and silver, got broken. She put the hairs on a leaf and threw them into the river. As they floated they came beneath the palace of the king of another land. The king had the hairs taken out and said:— "What must she be to whom these hairs belong!" So he called many wise women and said:—" I will give half my kingdom to any one who will bring this woman to me." One wise woman traced out the princess, and standing under her window, began to weep. The princess called her and said:—" Who are you!" She replied:—" I am your grandmother." The princess ordered her to be entertained. The old woman knew that the palace had been produced by magic. She noticed the ring with the prince, and knew that this was the magic ring. She asked the princess if the prince ever give her his ring. She said:— " He will give it to me if I ask for it:" so the prince gave the ring to the princess. The old woman got hold of the ring and worked the spirit of the ring and ordered him to carry the palace as it was to her country. This was done, and the old woman obtained half the king's kingdom, but did not give him the ring.

When the prince returned from hunting he found the palace and the princess gone. He was plunged into grief, but finally traced out the palace and went there. He wanted to go in, but the servants prevented him. On this there was a quarrel, and the king's servants killed him. When he died the cup of milk which he had given his mother became sour. She knew he was dead, and took out the cat and the dog which had come from the ocean. They went oft to try and restore their master to life. The dog dived into the ocean, and taking the cat on his back, reached the palace where the prince had been slain. They found his corpse hung to a tree. Then the dog and cat brought their master to life and put him in a safe place. The prince said:—" Go and search for the ring." They went oft and reached the palace of the princess. The dog sent the cat to get the ring from the princess. The princess told the cat that the old woman had the ring. The cat went into her house and found that she used to keep the ring in her mouth when she went to sleep: so the cat made friends with a mouse, and told him to put his tail in the old woman's nostrils when she went to sleep. He did so: the old woman sneezed, and the ring falling from her mouth, was seized by the mouse, who took it to the cat. The cat took the ring to her master. He called the spirit of the ring, who carried the palace back to its original place: so the prince and the princess lived happily ever after.

ETHNOGRAPHY.

705. **Physical differences between Europeans and Asiatics.**—(Continued from para. 648). I give below a list of some of the instances I can think of, in which the races use opposite muscles: a minute explanation of the difference would occupy much space, and I therefore give it in as short and concise a manner as possible. The list is small; but I unhesitatingly challenge any one to instance an indigenous European practice where the flexors are chiefly depended upon, or similarly the reverse muscles in the case of Asiatics.

Swords.—Asiatic swords are all made for cutting, being chiefly curved: when straight they are for thrusting under hand. The small handles which confine the hand do not admit of such a thing as "pointing;" they are intended to be guided by the flexors. The European swordsman depends chiefly on the point which is delivered by the extensors, and in a well-known battle in 1857, a British Cavalry Officer is said to have ordered his men:—"D——n the cuts and guards: give 'em the point, my boys." Then again the most formidable European sword cut is over the left shoulder and the Indian over the right.

Dagger.—A well-known Indian dagger (*katár*) has a handle like a driving bit, which obliges one to thrust under hand. The European stands on his defence with a dagger by holding it in front of his left breast in readiness for an extensoral thrust.

Boxing.—A "blow from the shoulder" is not natural to Asiatics, being essentially an extensoral form of defence. They deliver a blow by means of the flexors, either from above downwards, or under hand, or from right to left.

Slapping.—The back-handed slap, purely extensoral, is simply unknown to Asiatics who invariably slap inwards.

Kicking.—Asiatics never by any accident kick out: they either stamp down with a curious circular movement, or kick sideways across the leg on which they stand, and thus use their flexors.

Swimming.—The European form is purely extensoral: throwing out the arms to the full extent and sweeping them round. Asiatics swim with a downward and inward stroke, which is flexoral. They also dive feet foremost at first, and then turn round and swim down, and do not take "headers" with their arms stretched out.

Rowing.—The Asiatic form of rowing is more like churning, and is done with the arms with scarcely any help from the extensors of the back. The "quick recovery" of a Cambridge crew, arms stretched to the full—an extensoral act is their great point. Asiatics are fond of the paddle worked inwards by the flexors. The paddler of a Rob Roy canoe produces the same effect by principally pushing forward the opposite end of the paddle. In fact the instinct of using the extensors is so great in Europeans that I observed Maltese boatmen row standing by what is known as "backing water—" a purely extensoral act.

Sawing.—The teeth of the Indian saw are set backwards so as to cut inwards. The teeth of the European saw are set to cut in the thrust.

Chiselling.—The Asiatic holds his chisel edge inwards and strikes it from outwards with his flexors. The European holds the chisel edge outwards and strikes outwards.

Planing.—The plane, as Europeans use it, is essentially an extensoral implement: natives, however, sit over their work and plane to one side, and so manage to bring their flexors into play. In fact, I have known them screw on a cross piece to the nose of a plane so as to enable an assistant to help by pulling it. Such a thing as reducing a piece of wood is unknown to them, and they always substitute chipping off the extra wood with an adze (*basula*), which is worked by the flexors downwards and inwards.

Digging.—The hoe used in India with the blade set at an angle inwards requires purely flexoral force downwards and inwards. The spade and shovel are purely extensoral implements. Certain Afghans who work as coolies in hill stations, who have a very European physique, frequently use the shovel, but generally two men work a shovel,—one holds a rope attached above the blade and pulls while the other fills it, and thus they work the instrument with flexoral power.

Drilling.—Asiatic drills are so made as to cut from left to right and European drills from right to left. The former are worked with a bow, and the revolutions that cut are those caused by bringing the bow inwards with the flexors. The European bit-and-brace is worked the opposite way

Turning a Wheel.—Machines worked by turning a wheel are not appreciated by natives because the force required is extensoral; the handle must be pushed. I have more than once known Europeans complain of their native labourers trying to put in the force when the handle was beneath them by pulling it up, and thus losing the additional advantage of the weights of their bodies.

Defence.—If you make as though you would give a blow to an Asiatic, he will in self-defence put up both arms, crossed perhaps, but palms outwards. Europeans, under the same circumstances, put their arms up knuckles outward, so as to be ready for an extensoral blow.

Beckoning.—In the same way Indians beckon with the palm down and Europeans palm upwards.

Saluting.—The Indian's *salám* is flexoral; the European military salute or hat-doffing is extensoral.

Riding.—Natives of India ride with their legs bent and toes outwards, and grasp with their flexors. The European method is to turn the toes in, and so by means of the extensors to make the knees, not the calves, grip the saddle.—*W. Cockburn.*

(To be continued.)

706. **Montgomery — The Awan Tribe — A Folk Etymology.**—The Awáns claim descent from Ali, son-in-law of Muhammad, and say they are called Awán because they were helpers (áwán) of Husen in his struggle with Yazíd.—*Settlement Report, p.* 48.

[For the Awáns, see Ibbetson's *Panjab Ethnography,* paras. 465, 466, and General Cunningham's *Archæological Reports, Vol. II, p.* 71, *sqq.*—Ed.]

707. **Ludhiana — The Bharai Faqirs.**—The Hindú Jats of the Eastern parts are almost all Sultánís by religion, and outside each village there is a small *Pír Khána*, or shrine erected in honour of Sakhi Sarwar Sultán: and this is in charge of a bharai or guardian, who is a Muhammadan and not a celebate. These men are said to be Shekhs because they belong to no other tribe. Every Thursday they go to the shrine in the evening, light a lamp, and beat a drum at it. The people make small offerings (*charháwa*) of cash, grain, etc., which the Bharais take. They also receive small presents at other times, and accompany the pilgrims who go to visit the tomb of the Saint Sultán, in the Dera-Ghází-Khán district. There is generally a small plot of land, half an acre or so, attached to the village shrine, of which the Bharai gets the produce.—*T. G. Walker: Settlement Report, p.* 42.

708. **Shahabad — Marriage Customs of Kharwars.**—(Continued from para. 587). The bride's father and the bridegroom's representative take handful of turmeric and grain, and make them over to the Bráhman. The latter mixes them up, touches the vessel, and returns a handful to the representatives of both parties, who then embrace each other, and in so doing, solemnly ratify the match, and address each other as *Johar,* or the relatives united: a yellow thread is at the same time tied round the left wrist of the bride. The party then retires. The next morning the bridegroom takes his seat on a similar painted floor, and with all due formality an earthen vessel filled with grain and turmeric, brought from the bride's house, is placed before him. The bridegroom makes obeisance to this vessel, which is preserved. The match thus settled, preparations commence for the merry nuptials. On the approach of the marriage-night there is a procession, consisting of the relatives, the friends and well-wishers of the bridegroom who bathes, and the water which he uses for the purpose of ablution is preserved in a separate vessel. The grain used on the day of the betrothal is also fried and tied in a napkin, and is taken with the dress, ornaments, sweets and other presents for the bride.—*Calcutta Review, Vol. LXIX, p.* 361.

(To be continued.)

709. **Hoshiarpur—Proverbs on Castes.**—

Pút janan Khattránián,
Vich vich Báhmanián.

The Khattri woman produces wise sons; the Brahman woman only now and then.

Gújar mit, na sáha gharíla,
Jan dáo páwê tan chhal khela.

A Gújar cannot be a friend, nor a hare be tamed: when an opportunity arises he practises deceit.

Gújaron ujár bhali,
Ujaron bhali ujár,
Jethé Gújar dekhiyé,
Uthé deiyé már.

A ruined house is better than the residence of Gújars: waste land is better than tumble-down habitations of Gújars. Whenever you see a Gújar hit him on the head.

Banj nu nahín phal,
Khattri nu nahín hal.

A bamboo does not fruit: a Khattri cannot plough. (When a bamboo fruits it dies: when a Khattri takes to the plough he is a ruined man).

Chár chor, té cháré Thag;
Chár Suniár, té cháré Thathiár;
Chár chauké solah,
Solah dúne batrih—
Ek mára jia Khattri.

Four thieves and four Thags, four goldsmiths and four brass workers. Four times four is sixteen: twice sixteen is thirty-two. One poor devil of a Khattri is as big a rogue as the lot.—*Settlement Report, p.* 207.

710. **Palamau—The Cheros.** — (Continued from para. 524). Apart from any physiological distinction, I must confess myself sceptical as to the alleged affinity between the Kols and Cheros. That they were contemporary as nations I admit: but facts, I think, would tend to show that whereas the Cheros were a highly-civilised race, the Kols were—what they have always been—a wild aboriginal tribe. Tradition says that the Kols were at one time settled in the plains among the Cheros, and that they were driven out by the

Andhras. I am inclined, however, to think that they are essentially an upland race, and were associated with the Cheros as Helots: and when driven from their homes on the Kaimúr hills, they migrated to the Vindhya range. The Cheros were undoubtedly a distinct nation, who, when driven out of their own country, probably scattered themselves over the face of India, perhaps as far as Ceylon and Burma, and became absorbed among various castes and nations, a very few only remaining in their own country. The Kols, on the contrary, though driven out of their own country, were never destroyed: the entire nation migrated and retained its nationality in its own home.—*L. R. Forbes: Settlement Report, p.* 36, *sq*.

[Much of this argument seems untenable, being mainly based on the alleged superior culture of the Cheros as shown by architectural remains in Shahábád and the neighbourhood, which were certainly not the work of Cheros but of Aryan Buddhists. In Mirzapur, at any rate, the Cheros is certainly not superior in culture to the Kol, if the reverse is not more probably the real fact.—ED.]

(To be continued).

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711. **Hoshiarpur—Caste Proverbs.—**

Rajé nú na cheriyê,
Bhúkha nahín mán;
Ján te Ránghar ghar bhala,
Nahín te qabaristán.

Do not molest him when sated: he is even proud when hungry: a Ránghar is bearable only in his own house, or else in his grave.

Ránghar bhalá karár de,
Yá bandi-khána,
Yá sarh te hathi lakri
Yá dungé dáné.

A Ránghar is pretty well before a Karár (his money-lender), or in a jail, or with his feet in the stocks three-and-a-half hands long, or in the depth of the grave.

Rájput de put da banj khota,
Yá dám dúné, nahín múl dhokha.

Dealing with a Rájput's sons are uncertain: either twice the principal is received or nothing at all.

Pahilé barasé aur saur,
Phir muqbil zádé,
Hak hamsáyé margayé
Phir Sayyad zádé.

The first year something else: then a descendant of Saints: when all relations are dead, then a Sayyad.

This is a variant of the Persian :—

Sál awwal Shekh búdan,
Sál doyam shud Quresh,
Ghala chun arzáde shawad
Imsál Sayyad meshawam.
Sukh Sultán dí
Lena Pathán dá.

To promise votive offerings to Sultán Sarwar and to borrow from a Pathán are equally useless. —*Settlement Report, p.* 209, *sq.*

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712. **Gurgaon — The Khanzada Tribe — Meos—Mainas.**—The Khánzádas are a race who were formerly of much more importance than they are at present: they claim to have been formerly Jádon Rájputs, and that their ancestors, Lakhan Pál and Sumitr Pál, who dwelt at Tahangarh in Bhartpur, were converted to Islám in the reign of Fíroz Sháh (*A. D.* 1351 to 1388), who gave Lakhan Pál the name of Nahar Khán and Sumitr Pál the name of Bahadur Khán, and in recognition of their high descent, called them Khánzáda, and made them bear rule in Mewát. There is no doubt that they were the ruling race in Mewát down to the time of Bábar: since then they have gradually declined in importance, and now own only a few villages in this district. Traces of their former importance exist at Sohna, Bhundsi and Kotila. Kotila was one of their chief fortresses: the village is situated in a small valley, wholly surrounded by the hill, except where a small funnel-like pass gives entrance to it. In front of this pass is the Kotila marsh, and when this is filled with water, the only road to the pass lies along a narrow strip of land between the lake and the hill. The remains of a breastwork along the face of the hill and across the mouth of the pass still exist, while on the hill above the village is a small ruined fort. The village now belongs to Meos: some of the buildings bear witness to its former greater importance. In Alwar also the Khánzádas have fallen from their ancient rank, and now possess but few settlements. I have a suspicion that they are more intimately connected, than they acknowledge, with the Meos, whom they seem to me to resemble in personal appearance. They do not ordinarily intermarry with the Meos, but the Meo inhabitants of various villages profess to have been formerly Khánzádas, and to have become Meos by intermarriage. Their traditions also, which point to Sarahta as their ancient home, agree, I think it will be found, with those of more than one clan of Meos. If my supposition, that the Meos are converted Mínas, is correct, I am inclined to suspect that the Khánzádas are the representatives of the noble class among the aboriginal population. Tod mentions an *asíl* or unmixed class among the Mínas, known as Mainas. But my enquiries are imperfect, and I can only commend the subject to any one with a taste for ethnology, who has opportunities for study of the Mínas, Mhairs, etc., on the one hand, and the Meos and Khánzádas on the other.—*F. C. Channing: Settlement Report, p.* 30.

713. **Field Names.**—(Continued from para. 522). Other fields again are named from special produce:—Badliha = the field that grows *badli* rice: *súriya* = the field which grows *sura* rice: *sonbarsa*=the field where there is a rain of gold, very productive: *kusiahwa* = the field which produces *kusa* grass: taterha = the field which produces a particular species of *juár* millet: *datuiniha* = the field where people cut tooth picks: *kusahariya* = the field where *kusa* grass grows.

Others again are named from the people who cleared or cultivated them:—*Ahírán* = the land of the Ahírs: *Lohseya* = the smiths' holding: *Sahdewa* = cleared by a man named Sahdeo: *Sitárámwála* = the field held by Sitárám.

Others again from their area:—*Dobíghaiya* = the two-*bigha* field: *Satáísahwa*=the field of 27 bighas.

Others from the neighbourhood of shrines:—*Bírhaíya* = near Mahábír's shrine: *Jagatnand-ke-uttar* = north of the shrine of Jagatnand: *Mahadeo-ke-asthán* = near Mahadeo's shrine: *Brahmahwa* = near the shrine to a dead Bráhman: *Dúdhnáthpar* = near Dudhnáth Mahádeo: *Dholaiya* = where you hear the sound of the Daffáli's drum.—*W. Crooke.*

714. **Ludhiana—The Ghorewah Rajputs.**—They trace their descent from Hawáha, the brother of Kachhwáha, who came into the country in the time of Shahábuddín Ghori (1150 *A. D.*), and was allowed a grant of as much land as he could ride round in a day, hence the name. Others say he presented an offering (*nazar*) of a horse, and got the tract which his descendants now hold. Half a Rájput's time is taken up in listening to absurd stories of this kind over a pipe, while he ought to be working in his fields.—*T. E. Walker: Settlement Report, p.* 49.

715. **Jalandhar—The Arain Tribe.**—They do not depend entirely on the land they own, but also work as tenants, and, as such, are highly-prized all over the district. It is usually supposed that these *forte* lies in market-gardening; and in the Settlement Report it is said "they especially excel as market-gardeners. They cultivate more elaborately than the Jats, but they could not manage a large estate as well. In qualifications they much resemble the Lodhas, Káchhis and Kurmis of the North-Western Provinces." I think at the present day this description does not do justice to the Arains. It would be more correct to say that, while they are quite equal to the Jats in the management of large estates, they are superior to them in *extensive* cultivation. There are many large Arain estates in the neighbourhood of Jat villages, and comparison is easy. In no respect, whether as regards tillage land or the homestead, are the former inferior to the latter. But the Arains certainly have not the same sturdy spirit as the Jats. In one point the Arains are far better agriculturists than the Jats, *viz.*, in the care they take of their carts. A Jat scarcely ever thinks of putting his cart under cover, while an Arain village may be generally known by the number of its cart-houses. There is another point in which the Arains are remarkable—the minute sub-division of land in their villages, which is partly due to pressure of population, partly to the character of the people, and partly to the desire to equalize the lot falling to each man's portion. The Arains are not especially addicted to any form of crime. They are peaceable, most industrious, and good all round, and furnish a splendid example that Muhammadans may be quite a match for Hindús in peaceful walks of life. They well deserve the compliment contained in the saying—*mál gáen, te raaiyat Ráín*—that is to say, that as among cattle cows are most valuable, so among the agriculturists are Arains. Their women assist in field-work.—*W. E. Purser: Settlement Report, p.* 82.

(To be continued.)

716. **Hoshiarpur—Caste Proverbs.**—

Tar tarkárí na matha pakwán,
Bhábra zát na Hindú na Musalmán.

The cucumber is not a vegetable, nor is *matha* (a food given at weddings) cooked food: a Bhábra is neither Hindú nor Musalmán.

Jat nacháwé tura—wuh bhí bura,
Báhman rakhé chhura—wuh bhí bura,
Gádi lakar dhura—wuh bhí bura,
Sáwan lagé pura—wuh bhí bura.

When a Jat prances on horseback, when a Bráhman goes about armed, when the axle of a cart is of wood, when a south wind blows in Sáwan—these are calamities.

Jat muhásil Báhman sáh,
Banya hákim—qahr Khudá.

When a Jat is a tax-collector, a Bráhman a money-lender, a Banya a ruler—these are signs of the wrath of God.

Jat on ráj nahín,
Mothon káj nahin.

A Jat does not make a good ruler: nor can much be made out of *moth* pulse.

Kotha charhké hoka dendi—
"Koi mera hali lagé?
Dhí merí bhata dhowe,
Put baledé ágé,"
Ja paian chauran
Milé suhágé,
Jabi khari dáda hágé.

The Jat woman gets up on the housetop and cries:—"Will any one plough my field? My daughter will take his food out to the fields and my son will go with the cattle." When, however, the four ploughings are done and the clod crusher has been used, she will begin to use bad language.—*Settlement Report, p.* 206.

MISCELLANEA.

717. **Snake Worship.**—On Wednesday, the 16th, a somewhat interesting festival was celebrated by the Hindús of Bengal. This was nothing else than the worshipping, or, rather as a Native correspondent writes, the appeasing of the snake-demon. The festival is known among the Hindús as Mansha Puja, and the manner of celebrating is that in every Hindú family the day is practically observed as a fast; that is, no orthodox Hindú will eat any freshly-cooked food, but his meals consist of what has been cooked the day before. Stale rice is the general meal, and every one is supposed to bathe in the waters of the Ganga in the early morning. There was, in consequence, a very large gathering at the different ghats, where the representative members of each family made his usual offering of rice, flowers and fruit, and distributed charity according to his means. The Biscommah Puja, which is the peculiar festival of blacksmiths, goldsmiths, and carpenters, was also celebrated yesterday. It is equivalent to the Sri Panchami Puja of the Hindú clerk, and none of the members of these trades worked. As a result, the different foundries and dockyards were closed.—*Pioneer*, 23rd September, 1891.

718. **Rain Charm.**—In dry seasons the children of the village wallow in the mud and sing at the pitch of their voice the couplet:—

Kach kachauti, pili matti;
Megha sare pani dé.

They do it at every door, and receive some pice or grain, which they spend in buying sweetmeat. They offer the sweetmeat to Mahabir along with burnt-offerings.—*Ram Baksh Chaube.*

719. **Burma—Early Christian Tombs.**—(Continued from para. 670.

No. II.

(In Armenian.)

In memory of
Joannes Avac,
an Armenian,
born in Julpha,
Ispahan in Persia,
who departed this life on 29th December, 1737.

(In Portuguese.)

Aqui esta Sepultado o Corpo de
Joannes Avac
de nacao Armenia natural
de Persia, o qual fallecco
de Idade de 48 annos
Aos 29 de Dezembro de 1737 *a.*
Requiescat in pace.

(In Burmese).

On Saturday, the 8th of the waxing Tabodwé, 1099, (*B. E.*), Joannes Avac, of Henzada (in Burma), departed this life.

This again does not agree with the Armenian and the Portuguese, as the date would be about the middle of February, 1737. Either the Burmese or the European dates must be wrong, as the 5th of the waning Pyatho is given as 14th December, the 8th waxing Tabodwé as the 29th December; it is not possible for only 15 days to intervene between the 5th waning of one month and the 8th waxing of the next. Possibly the old and new style of European reckoning has something to do with the middle.—*R. C. Temple.*

720. **Burma—Numismatics.**—Major R. C. Temple writes to the *Rangoon Gazette* regarding an interesting find in this field of antiquarianism:—

The one coin required to complete the series of the issues of King Mindon has at last been found, though its existence has always been denied by all the Burmans I have questioned on the subject. Into the cabinet of a well-known Indian collector, a gold coin found its way lately, and this was sent to me to identify, and turned out to be the missing link, *viz.*, the full Burmese gold-mohur *Shwe-Kyatsi.*

The quarter-mohur or *Shwe-Matsi* is common enough. Of the one-tenth mohur, *Shwe-Muzi,* there are two varieties, both getting scarce; the one-twentieth mohur or *Shwe-Pezi* is also getting scarce. The half-mohur or *Shwe-Ngamuzi* is exceedingly rare, and its existence is usually denied. However, through the kindness of Mr. H. C. Noyce, of Mandalay, I have the only specimen I have ever seen, and am willing to give now, as I have been at any time these three years, any reasonable price for a second specimen.

The coin now proved to exist is the *Shwe-Kyatsi* or full-mohur. The description is as follows:—Obverse, a *chinthe,* round which are the words *chinthe tazektaw* in exergue 1228. Reverse, a wreath, round which are the words *Yedanabon Nebyidaw*, and inside it the words —1 *kyat thong dinga.*

This coin corresponds exactly and word for word with the quarter-mohur, except that the words—*a-gyat thong dinga* are naturally exchanged for the words and figures —2 *mu 1 pe thong dinga.* So that it is clear that in 1866 *A. D.*, King Mindon did actually coin a full-mohur when he issued his well-known quarter-mohur.

The half-mohur was struck just before his death and is a different coin, bearing date 1878 *A. D.* (= 1240 *B. E.*), and on the obverse is the *to* in place of the *chinthe;* on the reverse—5 *mu thong dinga.*

There are well-known and special reasons for its exceeding scarcity; but I know of no reason why the mohur of 1866 should be so rare, and write this letter in the hope that it may catch the eye of some possessor willing to part with his specimen, for which I am willing to pay any reasonable sum.

721. **Song in praise of Benares, by Kasta Jibha Swami, Guru of the late Maharaja of Benares.**—

PADA.

Siva tori nagariya men basiye.
Gang nahai kai Siva ko pujai, din din tap se tan kasiye.
Neki badi káhu ki na káheih ko jhan jhat men dhasiye.
Ráj pát taji aur desa ko ihá i chabená par rasiye.
Sarag jái kai anta khasoge káhe ko lálach men phasiye.
Bel ki páti ákhat páni thorik chandan hun ghasiye.
Aise Siva ko pujat pujat pap dokh apni nasiye.
Antor sukh lahi kai Siva ju ko deo ráj pat ko hasiye.
Sri Kási so neh na jinko slágihi tin ke mukh masiye.
Jagat ki chhutat nahin, ás
Bráhman baran tahán kichhu bidiyá tá par bha Sannyás.
Unche pad páyen nahin sujhai ab ká charhihai báns
Kási utam mani karni tahan tapar gang bilas.
Aisen thal jo brahma nahin bhágá tawa ká hoi pichás.
Soná ratan jatit muktan ko sir par pársi bás.
Itnehu pur jo mahakat náhin tava hoihin giri ghás.
Nich bane tava unch káhawat unche hot nichás
Deo karahu karuna kari mokat siyám rang kai das.

SONG.

O ! Siva it is better to live in your city.

Having bathed in Ganges, one must worship Siva, and exercise his body in penance.

Don't say good or bad of any one. Why do you put yourself to trouble ?

Giving up the kingdom of the other country—be contented on parched grain here.

If you ascend to heaven, you are sure to fall at last. Why do you subject yourself to avarice. ?

Take the woodapple leaf, rice, water and little Sandalwood paste.

Worshipping Siva in this manner, you will have your sin and vice destroyed.

Having obtained internal happiness through Siva, O ! deo you will laugh at the dignity of a king.

Those who have no love of sacred Kasi (Benares) they will have their mouth coloured with black ink.

The desire of worldly pleasure cannot be given up.

Being a Bráhman by caste, having been partly educated, and having been initiated as a Saniyasi,

You have obtained so high position. Still you are blind. Do you now wish to sit on a bamboo ?

Kási is a holy place, where there are Mani Karnika and the River Ganges.

At this sacred place when your doubts are not removed, do you wish to become a devil ?

Your crown having gold and precious stones fixed in it, has a place in your head.

If it has no scent still it will turn to grass.

Those who call themselves low are called high ; high become low.

O ! God, be merciful to make me slave of that black-coloured one (Rama).

DOHA.

Chana chabeni gang jal
Jaun purwai kartár,
Kási kabhun na chháriye
Biswanáth darbar.

If God provides you with parched gram and Ganges water, never leave Kási and the court of Biswanath.—*Bhan Pratáp Tiwári.*

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722. **Pictures at Sardhana.**—(Continued from para. 668). In saloon No. II are a small full-length of Lord Combermere, with half-lengths of Colonel Lawson, Father Julius Cæsar (afterwards Bishop), Colonel Stewart, Bengal Artillery, Quartermaster Rogers, Colonel R. Boileau, Bengal Artillery, Dr. Thomas Drever (mis-spelt " Driver " under the frame), and one labelled as " Sir Charles (afterwards Lord) Metcalfe, " which is probably that of his brother, formerly Commissioner of Delhi. The central hall, opposite the entrance, has in the centre a large portrait of the Begam, life-size, seated on a sort of throne and smoking the *hookah*. This is an ambitious piece of colouring, not too well-finished by an artist of Delhi, named Melville, who also painted the pictures of Troup and Salaroli in No. I. Next to the Begam hangs a well-painted head and bust of a debauched-looking man in a kincob dress, with a skull-cap thrown over the left brow. This is John Thomas, a son of the famous George Thomas, who left his family in the care of the Begam, when he was overthrown by the Mahrattas under Bourquien in 1800. The next picture is that of John Thomas's father-in-law Aga Wanus. Then comes a small daub representing an officer named Derridon, who held a command at Aligarh under Perron, whose daughter he married. Then come two groups, one showing Dyce Sombre as a child in the Begam's presence, the other the Begam offering a chalice to the Church. Then comes Major Regholini, by whom both the Church and Palace were designed : then half-lengths of General Ochterlony and Dyce Sombre. All these pictures, as well as such of the remainder as have not been attributed to other artists above, are said to be by Jéwan Rám, a very celebrated native painter. Mural slabs in English and Urdu commemorate the Begam's charities on the wall below her full-length portrait —*Calcutta Review, Vol. LXIX, p.* 460.

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723. **An Enormous Tree.**—At Rampurwa, in Bihár, is a Pák tree (*ficus infectoria*), the trunk of which measures 50 feet 8 inches in girth.—*Garrich : Archæological Reports, Vol. XVI, p.* 116.

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724. **Apollinaris Water—A Corruption.**—When first introduced into Calcutta. Apollinaris water was known as *Polise Páni.*

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725. **Birth Song of Vindachal, by Kasta Jibha Swami, of Benares.**—

1. *Gókul mén kaniyán pragat bhai.*

2. *Sri Jasudá ké garabh áye, ati prasaniya mukh siyám arun tan kanchan dámini kánti mai.*

3. *Bhádó badí duij guru satabhikh sanjhá samaya sukarm jai.*

4. *Kans bidhans karan ko mánó ódi sakti bidhi beli bai.*

5. *Satayen din Mathurá men ái pad gahi kans uthái lai.*

6. *Agini palátá chhuat bán janwar chamakat thhankat gagan gai.*

7. *Deo káj bach nahin so kínho sunatahin kansahin bhai chhai.*

8 *Kánti kalá so rahí Vindh par chhái Kirati nitiya hai.*

(TRANSLATION.)

1. A daughter appeared at Gokul.

2. She came from the womb of the respected Jasodá, with joy ; her face was of dark colour, and her red-coloured body resembled the gold and lightning.

3. On the dark part of Bhado 2nd, Thursday, Satbhikh,* in the evening she had her lucky birth.

4 To destroy Kansa, it appears that Brahmá created this first goddess.

5. She came to Mathurá on the 7th day of her birth. Kans lifted her up holding her feet.

6. As one touches the match of a gun, she ascended to heaven, roaring and thundering.

7. She did the duties of gods with her curse, which caused consumption to Kans.

8. With the merit of her splendour she made her abode at Vindhiya hill, where her renown is daily new.—*Bhan Pratap Tiwari : Chunar.*

* One of the 27 Nakchhatras.

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POPULAR RELIGION.

726. **Satti Worship in Rajputana.**—I should be glad if the following elicited some more information on the subject of *Má Satti.* Some years ago, when examining into the memorial stones of Chhattris of the villages where I was in Camp, thirty miles south-west of Jodhpur, I came upon one which seemed to represent a woman about to tub her kicking child. It turned out to be the monument of a *Má Satti*, or of a woman who had become *satti* with her young son. Subsequently, I discovered many *Má Satti* monuments in Márwár and Jaisalmír, and I have also ascertained that *Má Ṣatti* took place in Bikánír, and occasionally in Kachh, but not in Gujarát, Mahi-Kantha, Sirohi, Mewar, Ajmere, and I think not in Kishengarh or Jaipur. I believe that the practice was confined to the sandy and desert tract, where domestic affections are said to be stronger than is common elsewhere. It would be interesting to ascertain beyond dispute what are the limits within which *Má Satti* took place. Are they known in the Panjab? I should add that, in asking about *Má Satti*, one is apt to be told that it means *Mahá Satti*, or "a great *satti* sacrifice." But there is no doubt about the fact of mother *satti*. In one large remote village I found five monuments to mother *sattis*: one a Chhattri of some pretensions. A Rájput lady from Jaisalmír was on a visit to her father's family with her young son. The boy was thrown when exercising his pony, dragged in the stirrup and killed. His mother became *satti* with her son's body, and probably her example, for she was a person of some rank, led to subsequent *Má Satti* in the same district. The *Má Sattis* are not confined to one caste.—*Colonel Percy W. Powlett, Resident, West Rájputana.*

[Can any one give any information about mother satti? There is an instance given in the *Punjab Notes & Queries, IV.*, 44 *sq.*, from Jaisalmír. The custom seems to be peculiar to Rájputana.—ED.]

727. **The Battle of Benares—A Local Ballad sung by Dafalis in the Eastern Districts of the North-Western Provinces.**

I

Kya taaríf karen Bála ke. Sunlo Musalmán díndár!
Sunlo Musalmán díndár: parho namáz: raho hoshyar.
Hind men thá bhári darbár: ráj kartá rahá Banár.
Rája Banár aisa thá Káfir, Musalmán ká khún karé,

Ek roz hamesha deóta Sobhnáth ko diyá karé.
Musalmán sab khauf ké máré dilmen apné bahut daren.
Tharthar kánpen ké apne Rabb Qádir sé duá karen.
Ek burhyá ká yih hál hai, sunlo dhyán sé!
Beta thé sát uské Allah ké shán sé.
Rája ká hukm áyá uspar sámán sé.
Chhah beta uské leliyá Rája né ján sé.
Baad uské Gájan Pír is Hind men aien.
Bistar apné Alipur ké darmiyán lagáen.
Sab Musalmán Bálá ko dekhné aien.
Koí usmen se Rája ká hukm sunaien.
Sunké áyá gast Bálá ko, dilmen unké nahín qarár.

How can I praise Bálá Miyán (Ghází Miyán), listen virtuous Muhammadans!
Listen, virtuous Muhammadans! Read your prayers and be watchful!
There was a great Court in Hindustán, where King Banár was ruling.
Rája Banár was such an infidel that he killed a Muhammadan daily to sacrifice to his god Sobhnáth.
All the Muhammadans quaked through fear.
They trembled and prayed to the Almighty Creator.
Hear attentively the hapless case of an old woman.
By the blessing of God she had seven sons.
The Rája's tyrannical order was issued against her.
And six of her sons were sacrificed by his order.
Shortly after the Saint Gájan arrived in India.
He spread his carpet in Alipur.
And all the Musalmáns came to see Bála.
One of them explained to him the Rája's orders.
Hearing them the Saint fainted and lost his senses.

II.

Jab Bálá ko áé lahar itná bhári zulm sunkar,
Púchhé lagé bát kahkar: "Ab kal ké liyé hukm hai kispar?"
Itní bát men huá shor; sab log kahá phir zabán sé,
"Burhya ká betá kal jáegá pakar kar sámán sé.
Sát rahen farzand burhyá ké: yihi bachhá thá tufán sé.
Hai bara andesha ké kalima parhta apné ímán sé."
Yih hál sunkar bistar ko utháen:
Burhyá ké ghar chalen, duá Alláh sé manáen.
Kachhi sarái men Miyán pahunché hain jis dam
Dekhá thá hál burhyá par kaisá rahá sitam.
Burhyá ká bilkul hál dekh liyá Bála.
Rahá shádi ká sámán dekh liyá Bála.
Burhyá ké labon par ján dekh liyá Bála.
Uská thá púra ímán dekh liya Bála.
Bála Rabb se dua manáen—"Hurmat meri rakhlo Kartár."

Hearing of this tyranny the Saint fell into a passion.
Then he asked: "Whose turn is it to-morrow?"
On this there was an outcry, and all called out—
"The old woman's son will be carried by force to sacrifice to-morrow.
The old woman had seven sons, only one of whom escaped misfortune.
Now we have great doubts regarding the profession of faith which the Saint reads in confidence."
Hearing this the Saint raised his carpet:
And went to the old woman's house, praying to God.
When he came to the inn with walls of clay,
He saw to what tyranny the old woman had been exposed.
The Saint investigated all her circumstances.
He saw that she had made preparations for her son's marriage.
He saw that the old woman's life was on her lips.
He saw that her faith was perfect.
Then he prayed to the Almighty:—"Lord, preserve my honour!"

III.

Burhyá ko bulwáen Bálá, usko apné pás bithála.
Uspar rahm kiya Haqq Taala, burhyá ko samjháen Bála.
"Dil men apné sabr karo, us Málik ki bandagi áth pahar kiya karo.
Apna beta leho chhipáí, itná kahá máno merá.
Hai hukm Khudá ká, ísmen howegá bihtar terá."
Bistar lagáen Bálá burhya ké makán par,
Apna hál nahín záhir kiya áp kaisé par.
"Beta to apna lekar us waqt chhipái.
Awé jo hukm Rájá ká deo hamko batáé."
Burhyá bándh kar háth kahá tab rokar,
"Nahín maalúm kiské lál áp ho gohar.
Tum jáo apné makán par, apní má ké duláre!
Yeh dálá musíbat hampar Khudá hamáré."
Burhyá bahut tarah samjháé! Bálá sáb kiyá inkáré.

The Saint called for the old woman and seated her beside him.
He assured her that the Almighty had pity upon her.
"Have patience," said he, "and pray to God day and night.
Attend to my orders and hide your son.
This is the order of God, and it is for your good."
So the Saint spread his carpet in the old woman's house.
But he did not disclose his personality.
"Conceal your son," said he,
"And when the King's order comes, inform me."

The old woman clasped her hands and weeping, said :—
"I know not whose ruby and pearl thou art.
Go home, darling of your mother!
It is my God that has brought this trouble on me."
Much she warned Bálá, but he refused to accept her warning.

IV.

Jabki áé fajar nakcháná
Rája né kiyá hukm apáná,
Aé sipáhí, lé parwána
Tab dil burhyá ká ghabráná.
Dil burhyá ká uthá ghabráé, áwá sipáhi duáre par.
Lagá púchhné ki—"Burhya! betá terá hai kehar?"
Burhyá gái pás Bálá ké, sipáhi ko sang men lekar.
Máré khauf ke sipáhi lagá kánpné wahán par tharthar.
Soé rahé Bálá, sipáhi unko jagáyá.
"Ab chalé, Hazrat, ápko Rájá né buláyá,
Rájá ká hukm lekar yih ghulám hai áyá.
Jo hál hai wahán ké ham tum sé sab sunáyá."
Bálá né dapat kar kahá unsé samjhákar,
"Tum chalé jáo, hai yihi bát men bihtar."
Bálá ko sipáhi dekhá nazar uthákar.
Ek dam sé khabar kiya usné Rájá ko jákar.
Jo kuchh dekhá hál Bálá ká Rájá sé karta izhár.

When the morning broke
The Rája issued his orders.
The soldier came with written orders,
The old woman's heart was confounded.
Her heart was confounded when the soldier came to her door.
"Where, old woman?" he asked her, "where is thy son?"
The old woman took the soldier to the Saint.
Then the soldier trembled through fear.
Bálá was asleep and the soldier woke him.
"Follow me, sir, the Rája has sent for you.
Your servant has come with these orders.
I have explained to you what is going on there."
The Saint then shouted and warned him :—
"You had better return : it will be best for you."
The soldier raised his eyes and looked on Bálá.
He went at once and informed the King of the might of the Saint.—*W. Crooke.*

V.

Rája né sunkar izhár kahá sipáhi sé lalkár—
"Kamar kaso ho tayyár! bándho sab hatyár!"
Rája ne wazir sé bolá—"Ab tum jaldi karo sámán.
Chalo wahán par jahán ká ham tum donon suná bayán.
Rája ké bahuteré sawár áé, madad par kafr tamám.
Sipáhi jangé wuh sab larné ká hí kiyá sámán.
Parhkar namáz Bálá né jis dam hué tayyár,
Karté duá Khudá se—"Hain kafr be shumár.
Karná madad hamáré, áí Sayyad ibrár!
Kalima rasúl Alláh ká parhté rahe har bár."
Jab chalé wahán sé nám Nabi ká pukárá.
Gayé bích qila men bhará Haidari nárá.
Alláh ké saná sé gáyé pás Rája ké, liyá háth pakar kar takht ké níché utárá.
Bálá karen bát Rája sé, bharé lagá rahá darbár.

When the Raja heard this account he shouted to his soldiers—
"Gird your loins and be ready! bind on all your arms!"
Then said he to his Prime Minister—"Make ready at once!
And go to the place of which we have both now heard."
The King's cavalry and all the infidels turned out.
The men of war were ready to fight.
The Saint finished his prayers, and when he was ready,
He prayed to God :—"The infidels are beyond count.
Help me, Lord of Mercy! as I have always repeated the confession of faith."
When he started, he called in the name of the Prophet.
He entered the fort, shouting in the name of God.
By the blessing of God he approached the Rája and dragged him off his throne.
When the Saint addressed the King, a great assemblage attended.

VI.

Bálá káhen :—"Áp farmáo! is dam apná hukm lagáo!
Deota Sobhnáth bulwáo! jo kuchh mángé usé khiláo!"
Kya khawegá? kis tarah áwegá áp ké pás?"
Bálá kahen "usi patthar par sábit ab hai terá imán.
Musalmán ká to lákhon ján keho uspar qurbán."
Bálá kahen—"Deoté ko teré bulwáé den ham."
Badhaná men dúdh mangwáen usi dam.
Marzí hoé Khudá kí múrat ko buláín.
Patthar ko Bálá dúdh apné háth piláin.
Bálá né bát kari us múrat sé jákar,
Suna sabhé log rahé jitné qilé ké andar.
Rájá ne khabar kiya apné fauj ké úpar,
"Lena unko pahchán, yih hai jádugar.
Kitné hoé qurbán qadam par, kitné rahgáé naran nár.

The Saint said to the King :—"Issue thine orders! Send for thy deity Sobhnáth! Feed him on what he desires!"

"How can he come? How can he approach thee?"
Bálá replied:—"Your faith is fixed on this image.
You have sacrificed thousands of Musalmáns to him.
I will send for thy deity."
Then he called for milk in his drinking vessel:
And by the will of God called for the image.
The Saint gave the stone to drink.
The Saint spoke to the image.
All who were within the fort heard him.
The King gave orders to his troops:—
"Recognise this Saint. He is a worker of marvels."
Some fell at his feet and some went to the fire of hell.

VII.

Jab Bálá né kiyá charhâí kalima unhon né lab par láí.
Kitné káfir bhâg paráé, kitnan ko diyá kalimâ parhâé.
Râj Ghát per kiyá chárhâi, jâkar toré kufrân.
Akelé Bálá Rájá ká ultân daulat khâna.
Kitné káfir ímán láé dín Muhammad ká jánâ.
Kitne kiyé inkâr jegar sé râh dojak ké gardâná.
Jinné parhá hai kalima Rasûl Arabi kâ
Allâh né kiyá hai âla usé martaba diya.
When the Saint attacked them, all accepted the faith.
Many ran away, many read the confession.
He attacked Ráj Ghát and broke the images.
Alone Bâlá overthrew the Rája's treasure-house.
Many unbelievers accepted Islám.
Whoever have read in Arabic the profession of faith,
On them the Almighty has bestowed great honour.—*W. Crooke.*

728. **Faizabad—Sattis—Sacrifice—Hidden Treasure.**—This crime must have been exceedingly prevalent at one period, for the neighbourhood of the bazár of Sultánpur is a perfect graveyard of monuments, which are all attributed to former generations of the Banya caste. One of these buildings is different from others, inasmuch as it has a door or opening, and the rest have not. This building, I am told, was blasted one evening, in the rains of 1865, by a party of Banjâras, who encamped close to it, offered living sacrifices and departed on the morrow, leaving traces of much digging, whence it is affirmed that treasure was known to those people to be concealed, and was removed from there by them. These facts were never reported, nor was any attempt ever made to elucidate this mystery.—*Settlement Report, p.* 210.

[These tales of dispossessed tribes returning to their original territories in search of hidden treasure are common. Mr. L. R. Forbes, in his *Report on the Settlement of Government Farms in Palamau*, writes of the Márhs, a decidedly aboriginal people, whom he curiously considers to be in some way connected with the Mahrattas:—"Tradition also tells how the Márhs were a rich people, not only possessing considerable herds of cattle, but actual treasure: and many is the story told by the village patriarchs to the younger community how in such or such a year a party of Márhs suddenly made their appearance in a village, and assembling at night under some ancient tree, would proceed to exhume untold treasure and silently disappear. The exaggerated accounts of the value of this treasure are of course a matter of little importance; but the fact of these people occasionally making their appearance for the purpose of digging up buried treasure is undoubtedly true," p. 27. It would be interesting to collect similar cases, as in some cases the information might give a trace to the habitat of some obscure tribes.—ED.]

729. **Agarwala Banyas — Propitiation of Snakes.**—The connection of the Agarwâla Banyas with snakes, through their supposed descent from Vásuki Nága, is well known. They have a special form of worship in honour of the Saint Astíka Muni. This appears to be peculiar to them, and is said to be performed only by Tiwárí Bráhmans. On the 4th day of the light half of Sáwan they bathe in the Ganges and make twenty-one marks on the wall of the house with red lead and butter: and an offering is presented, consisting of cocoanuts, clothes, five kinds of dry fruits, and 21 pairs of cakes (*pápar*), some yellow sesamum (*sarson*) flowers, and a lamp lighted with butter. Some camphor is then burnt, and the usual *árti* ceremony performed. These things are all provided by the Agarwála who does the ceremony. Astíka Muni is said to have been the preceptor (*guru*) of the Nága, and Agarwálas call themselves *Nâga Upâsaki* or snake-worshippers. After this the women of the family come to the house of the officiating Bráhman. The *ârti* ceremony is done by burning camphor, and the Bráhman marks their foreheads with red (*rori*), and gives them some of the cakes (*pápar*) as part of the divine offering (*prasâd*). Each woman presents two pice to the Bráhman in return. After bowing to the wall on which the marks have been made they return, taking some of the sesamum home with them. This sesamum they sprinkle in their houses as a preservative against snake-bite, and are taught a special *mantra* or spell for this purpose. The *mantra* is said to be—

Sarpa sarpa badyanti durám gachhet mahávishâh
Jánme yasya yagyântam astakam bâchanám mama.

"I say, that at whosoever's birth the ceremony of *astak* is performed, the most poisonous snake runs away when he calls out "snake! snake!" This ceremony is performed once a year. The day after each person joining in it gives the officiating Bráhman a present of uncooked grain.—*W. Crooke.*

ANTHROPOLOGY.

730. **Physical Differences between Europeans and Asiatics.**—

Dancing.—Asiatics have no dance in which the legs are thrown outwards as in European dances, such as jigs, hornpipes, flings, ballet dances, &c., which are all "rough" on the extensors. Asiatics mark time by stamping, and spin round with their feet together, and when they move, do so with a very mincing gait, so as to throw as much work as possible on the flexors of the legs.

Writing.—Persian writing is quite flexoral, *i. e.*, from right to left, and though Hindi is written from left to right, it will be found to be almost quite flexoral too: the letters are all commenced above and written downwards, there being no letter that would require an extensoral stroke from bottom to top as in many European letters "L. M. N.," &c. It will also be remarked that the Hindi writer does not run his hand along from left to right, but if the line is a long one, keeps moving the paper inwards with the same hand that holds the pen.

Plucking. — Asiatics pluck and pick inwards: Europeans outwards.

Exclamations.—That of horror, for example, is made by Asiatics by placing the hands on the breast by means of the flexors: Europeans throw out their arms.

Threatening.—Europeans threaten by showing the clenched fist extensors to the front. Asiatics, by holding the hand in position for a slap inwards.

Eating.—Natives convey objects to their mouths by turning the fingers downwards and inwards: Europeans, with the nails or knuckles upwards.

Throwing.—Asiatics never "jerk" stones underhand—a form of propulsion that requires a sudden backward movement by means of the extensors.

Sweeping.—The Indian broom is a flexoral, and the English an extensoral implement.

Rolling-pin.—Europeans roll pastry outwards: Asiatics inwards.

Mixing.—An Indian mixes or stirs a pudding from right to left in a flexoral way: Europeans from left to right extensorally.

Marbles. — The European boy projects his marbles with the extensors of the thumb, but the Indian lad uses the flexors of his middle finger.

It is useless multiplying instances, but all that I can trace point to the fact that Asiatics do things in an opposite way muscularly to Europeans.

Now this leads me to the point. It is evident that if an Asiatic and European labourer were each to labour at the same work till tired, the former, who had used his flexors, would find relief by sitting crouched up, and the latter by stretching out to his utmost. An Asiatic to be at rest must have his limbs curled up more or less, or he does not relieve his flexor muscles, the only ones he uses, and therefore we render him unhappy and not in a position of rest when we make him sit on a chair with his legs on the floor. He is exactly as uncomfortable as a European would be if made to crouch up on a cushion with his legs under him, and I think that every reasonable and tolerant person, who has to entertain natives, should provide them with comfortable conveniences for squatting. Many European Lawyers do have such settees ("*masnads*") in their consulting-rooms. It is the elevation of a chair that gives it its respectability, but a "*masnad*" can be placed as high as the moon, if necessary.

In the same way engineers, in devising hand-power machines and implements, would do well to consider this matter; for it is as clear as possible that machines in which Europeans can exert themselves most profitably, are diametrically unsuited for Asiatics.

I carry my reflection on the matter much further, and can trace differences in manners which are not so readily perceptible as the instances I have given, and have therefore thought best to reserve them for another article. Outward physical manners must affect thoughts and ideas, and again as the same system of muscular arrangement prevails more or less in the interval and more occult functions, it is possible—I only suggest it to be possible—that anatomists might prove that certain natural susceptibilities and qualities observed in either nationality, are due to the peculiarity, the subject of this note.—*William Cockburn.*

731. **The Couvade in India.**—I can quote a better example of the "couvade" in India than that given by the Editor in para. 510 of the current volume:—

"On the other hand, the power of at least one well-disposed mother in Gujarat is exerted in a remarkable way for the benefit of women after childbirth. Among a very low set of basket-makers (called Pomlá) it is the usual practice of a wife to go about her work immediately after delivery, as if nothing had happened. The presiding Mátá of the tribe is supposed to transfer her weakness to her husband, who takes to his bed, and has to be supported with good nourishing food."

I am surprised that this remarkable case has not attracted more notice.

I have read the recent discussion in the Academy on the origin of the term "couvade," whatever may be the date at which the word came into use, and whatever may have been its meaning in old French, and whatever the value of the observations on the custom as alleged to exist in Béarn, there is no doubt that strange

customs, similar to that described in the above extract, exist in many parts of the world, and require to be grouped together by a common name. The term "couvade" has obtained currency, and should be retained.

The extract is from page 229, in the chapter on Mother-worship, of Monier Williams' *Religious Thought and Life in India* (London : John Murray, 1883); a very excellent work, largely based on personal observations in India.—*V. A. Smith.*

732. **Agarwala Banyas—Their Customs.**—When the moment of delivery comes, it is the etiquette for the husband to go himself and call the Chamárin midwife. This is always so in the case of the birth of a son; but if it is a girl, he can either go himself or send a servant to fetch her. She comes and cuts the cord, which is not, as is the case with many other castes, buried in the delivery-room. The fire known as *pasanghi* is kept burning near the mother to keep off evil spirits from mother and child. When a boy is born, guns are fired off from the top of the house to scare away evil spirits. After the child is born the mother is given a little assafœtida mixed in water to drink. The woman, under these circumstances, is supposed not to be able to feel the bitterness or smell of this dose. The Chamárin remains three days in attendance, and up to that time the mother is fed on fruits, and not allowed to eat grain in any form. On the third day she is bathed, and the Chamárin is dismissed. After this she is fed on grain. On the sixth day is the *Chamár chhatiya*, when the women keep awake all night, and have lights burning. All the women take lampblack from one of these lights and mark their eyelids with it to bring good luck: and a little is also put on the eyes of the baby. The Chamárin gets some grain (*achhat*), and a fee proportioned to the means of her patient: there is no amount prescribed. Within fifteen days after delivery when the Pandit fixes a lucky time the mother is bathed. There is no twelfth-day (*barahi*) ceremony. The *rás* name of the child is fixed by the Pandit: the common name ordinarily used is fixed by the head of the family. The woman is again bathed on the 40th day, and she then becomes finally pure, rejoins her family, and is allowed to cook, worship, and touch other people. If the family can afford it after the 40th day, a Bráhman is sent for and the child is formally named (*nám karm*), but this is not necessary, and is only done by wealthy people. At the sixth month is the *anna prásana* ceremony, when the child is first fed on grain. Some rice is boiled in milk, and the oldest man in the family puts a little in the mouth of the child. The ceremonial shaving (*múnran*) of a boy is done in the 3rd, 5th or 7th year. This ceremony is not done for girls. The ceremony is performed at the shrine of the *Kuldeota* or deity of the family. At the shaving the ceremony of the ear-piercing (*kan chhedan*) is not performed. This is done for boys in the 9th, 11th, 13th or 15th year. There is no time fixed for the boring of the ears of girls. At the ear-boring ceremonies there is a repetition of the ceremonies usual among ordinary Hindús on the sixth and twelfth day after delivery. The family-god is worshipped, the clansmen entertained, and presents of clothes distributed. This ceremony is performed either on the *khichari* conjunction (*sankránt*) in Mágh or on the day after the lighting of the Holi fire (*dhulendi*). The family-god and Ganpati are worshipped in a square made in the courtyard, and the child's ears are pierced by a Sunár. He gets a turban, sheet, molasses, rice and a present in cash. The foreheads of the friends are marked with red, and the clansmen are entertained. The marriage arrangements are made either through a Bráhman or by some of the clansmen. When the horoscopes agree (*rás barag*) and the friends are satisfied, a Pandit is asked to fix a lucky day. The boy's father sends to the bride's house a maund of curds, some sweets (*laddus*), and Rs. 2 in cash to clench the proposal. The curds are sent in an earthen pot smeared with yellow, some red cloth is put over the mouth, and on this the money is placed. This constitutes the betrothal. When the marriage-day approaches the boy's father sends the bride some ornaments made of alloy (*phúl*), a silken tassel, some *henna* and pomegranates, some sweetmeats, toys and a shawl (*sári*). The rule is that the number of trays of presents should be at least eleven and not more than 125 in number. The girl's father only keeps for the bride a shawl and some flowers, and sends back all the other things. He also keeps a few of the toys and sweets. Next day these flowers are tied on the bride's hair. If the marriage take place in a town, she goes to a temple and worships, and there she is met by her future mother-in-law, who sees her for the first time. Then a lucky time is ascertained for the *tel-haldi* ceremony. On the marriage-day is the *Baisákhi* ceremony, *i. e.*, the boy's father has the bridegroom dressed. He wears a blue coat, and a *jáma* under this with a handkerchief round his waist and a small red turban. He also wears drawers and a small loin-cloth, and has a coloured handkerchief over his shoulder to ward off the evil-eye. The whole suit consists of eleven articles. He also wears, as ornaments, ear-rings (*bála*). His father marks him on the forehead, and hangs flowers round his neck There should be two garlands, one over each shoulder. On his head is a *sehra* made of flowers. Then comes the *panchu*, *i. e.*, his nails are cut. Then the bridegroom is mounted on a horse, which the clansmen present worship. His mother gives him a long handkerchief (*patka*), a cocoanut, a rupee, and a

little rice, all of which he ties up in the handkerchief. She sprinkles some dry fruit out of an earthen pot (*kamora*) over the horse, and the people scramble for the fruit. When the boy is mounted on the horse a canopy is held over him by four men. When he reaches the bride's door her mother and the other women make the *tíka* mark on his forehead. Then the bridegroom is seated on a wooden stool, and the women of his family take up the bride in their arms and revolve her in the air round the bridegroom. The bride sprinkles rice (*achhat*) over him. This custom is known as *barhi phiràna.* Then comes the *sakhran* ceremony. Some curds are put in a bag and hung up. When all the whey has escaped, the remainder is mixed with the same quantity of milk and sugar, some cardamoms, pepper and perfume: this is first offered to the family-god (*Kuldeo*). Then after offering some to one of the godlings (*deota*) and to a Bráhman, it is distributed in the form of a dinner (*jeonár*). This is always given on the day when the *tilak* ceremony is performed. The girl is brought into the marriage pavilion by a near relation (*mán*), generally her father's son-in-law, and seated in her father's lap. He puts her hand in his with some wheat dough and a gold ring, and then does the *kanyadán,* or presentation of the bride to the bridegroom. The *parohit* or priest reads the words of surrender (*sankalap*). Then a cloth is hung up, and behind it in secret the bridegroom puts five pinches of red-lead on the parting of the bride's hair: and they move round the pavilion five times. The girls of the family tie the clothes of the bride and bridegroom in a knot. When this is over they are taken to the retiring room (*kohabar*). They are escorted there by the next of kin (*mán*) of the bride, who sprinkles a line of water on the ground as they proceed. There the bridegroom's head-dress (*sehra*) is removed. Then he returns to the assembly, and that night the clansmen are entertained. When a favourable moment is fixed by the Pandit the wedding procession is dismissed. In all cases the bride does not accompany her husband, but there is a *gauna* ceremony.—*W. Crooke.*

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733. **Eastern Districts, North-Western Provinces—Tattooing.**—Among the aboriginal tribes, such as Majhwárs, Korwas, Ghasiyas, &c., all the women are tattooed. It is done for girls, both married and unmarried, when they attain puberty. A widow cannot be tattooed unless she marries again by the *sagái* form. There is no form of tattoo peculiar to special tribes. There are twenty-four common forms of tattoo, which can be used by any one according to fancy. Tattooing is a sacred institution, and the woman's body is sanctified by it. When, after death, people go to the kingdom of Parámesar, the road is beset by all kinds of opponents. To conciliate these women mark themselves with the forms generally named after a god or a bird. Women who are not tattooed are tortured by the guardians of the gate of the kingdom of Parámesar. Some are branded with torches or hot iron, or rolled among thorns. If a Muhammadan woman dares to tattoo herself and appear before the gatekeeper of Parámesar, he will cut off the part of her body bearing the mark, or he takes her to the top of the gate and pitches her down. The only ornament which goes with a woman after death is the tattoo (*godna*): hence it is often in imitation of actual pieces of jewelry, which women hope to wear in the next world. All the tattooing is done by women of the Bádi sub-division of Nats. The charge for being tattooed is from one to four annas. The women of the aboriginal tribes tattoo themselves on the wrists, arms, shoulders, necks, breasts, thighs, knees and below the knee. The lampblack is mixed up with the milk of the woman herself or some relation. Barren women get themselves tattooed with the milk of some woman with a large family. No woman can be tattooed with the milk of a woman of another caste. While a girl is being tattooed they sing to her very often in an indecent way. One verse is—

Tor sásu, tor sásu phatkaili tísí :
Chup cháp baithu, nahin maraili bichhú.

Your mother-in-law is winnowing linseed. Keep still or a scorpion will sting you.

Ek báp kai hotu to baith ken godaibu,
Sát panchua ke hotu, to nahín godaibu aur pet paraibu.

If you are daughter of a single father, you will get yourself tattooed. If of many, you won't get tattooed, and have an abortion.

After tattooing the wound is dressed with turmeric and oil, and to cure it they repeat the following:—

Sun suia sun dáin, bhut na lágé,
Tekar ánkh phút jáya, hamár godana súkh jáya.

Hear needle, hear witch and ghost. Let no one touch me. Let whoever casts an evil-eye on it become blind.

Tattooing is also a remedy for rheumatic pains, and if you are tattooed over the seat of the pain it will disappear. The black used is made by collecting the smoke of the *gaihora* and *bainshora* plants on a saucer. A little opium is generally mixed with the lampblack to relieve the pain. A woman, who is barren, gets the lower part of her stomach tattooed. In the same way a woman whose children do not survive, tattooes her arm-pit or stomach.

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734. **Figures used in Tattooing:—**

(1). *Háthi,* the elephant: the mark of Ganesa: women of all the aboriginal tribes have this mark on both the arms.

(2). *Pothi*, the book: women have this on their shoulders and arms.

(3). *Mahadeva*, the mark of Siva: it consists of a rude figure sitting on a throne with hands and feet extended, and underneath five representations of Siva's trident.

(4). *Sankha chúri*, a representation of a wrist bangle. All aboriginal tribes, except Majhwárs and Patáris, wear this. It denotes a woman's coverture, and the woman who wears it does not become a widow in this life or in the world to come.

(5). *Pahunchi, chúra*: these are similar marks denoting jewelry. The *pahunchi* is the form for the arms: the *chúra* for below the knee.

(6). *Jata Mahadeva*, the tangled hair of Siva. It is rather like No. 3, except that below the seat are three sorts of half suns with diverging rays. It is done on the breast, or any other part of the body.

(7). A variant of the last with the same name: four converging arms with rays and a rayed circle connected above, tattooed on the arms.

(8). *Hansuli*, a necklace: made on the neck where the necklace is worn. While this is being tattooed on a girl her mother must hold her in her lap. A woman who has this mark meets her daughter in the next world. The tattooer gets extra high remuneration for making this figure.

(9). *Jata Mahadeva*, another form of Nos. 6 and 7.

(10). *Pán pattar* (pán leaf), *cháwál* (rice), or *kharwariya*, a mark like a comb with a waved line below: this is done on the upper arm, where the jewels known as the *jaushan* and *báju* are worn. Women of the Bhuiyá and Parahiyá tribe call this mark *righwár* or pleasing.

(11). *Pothi*, a book: another form of No. 2: done on the knees and thighs.

(12). *Pán pattar, laungdhárí*—the pán leaf, clove-carrying: similar to but smaller than No. 10.

(13). *Bhanwara*—a mark intended to represent a bumble bee flying over a lotus flower: worn on breast and arms.

(14). *Sankh*, the sacred conch-shell: worn on breast and arms.

(15). *Murli Manohar*, rude image of a man representing Krishna: worn on breast, wrist and arms.

(16). *Phulwárí*—two half-circles representing flower-beds, with straight lines denoting flowers.

(17). *Dharm gagariya*—two half-circles joined, and above three tridents. Women who wear this are holy in the next world.

(18). Two half-circles joined: above three circles with rays. This represents Ráwana, the opponent of Rámchandra. It is done on breast and hand.

(19). *Garuda*, the sacred bird, Vishnu's vehicle, made on breast and arms.

(20). *Chiriya*, any bird: worn on arms chiefly by Majhwár, Patári and Panika women.

(21). *Chandrama*, the moon: a circle with rays, worn on breast and arms.

(22). *Radha Krishna*, a rude figure representing Krishna and his mistress: worn on breast, wrist and arms.

(23). *Danda*, two crossed sticks with knobs at each end: barren women get it tattooed below the navel in hope of having children.

(24.) *Muraila*, the peacock, done on the breast.—*Jawahir Lal.*

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735. **Karnal — Tattooing.**—The custom of tattooing (*khinna, godna*) is common; except among the Rájputs and Bráhmans only women do it: and they tattoo the chin, the inside of the fore-arm, the outside of the upper arm, the sides of the waist, the calf of the leg. The Gújars do not tattoo the arm. Men and prostitutes have small holes drilled in their front teeth and gold let in (*chaunp*).—*Settlement Report, p.* 125.

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736. **North-Western Provinces.—Tattooing of Married Girls.**—In the North-Western Provinces a girl, after marriage, is tattooed. Till this is done, she is considered impure, and cooked food and water touched by her are avoided.—*Sanwal Singh.*

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737. **Field Names.**—The following is another list of field names from the Mirzapur District:—

(*a*). Names derived from the shape or position of the field:—

Tirhuliya—the crooked one: *Tapariya*—the small plot: *Nahiya*—the field near the stream: *Sátbíghámari*—the seven-*bigha* field: *Garha*—the field in a hollow: *Kiriya* (a contraction of *kiyári*)—the field banked in to grow rice: *Naubíghawári*—the nine-*bigha* field: *Baghwári*—the field near the grove: *Mariyawári*—the field in which the watcher's hut is placed: *Patiya*—the oblong field: *Dhúréwári*—the field on the boundary: *Sáthá*—the 60-*bigha* field: *Athárahbíghámari*—the 18-*bigha* field: *Pokhariwári*—the field near the tank: *Sarakwári*—the field near the road: *Barauliyabírtar*—the field under the shrine of Barauliya Bír, the demon who lives in the *bargad* tree: *Lakhai Bír*—the field near the shrine of Lakhai, a Chamár, who once held this field, and has now become a deified ghost: *Nautala*—the field near the new tank: *Barké inár par*—the field near the big well: *Maulavi bándh tar*—the field under the embankment built by some Maulavi: *Júrawa*—the place where water rushes down: *Dihwa*—the field on the old village site: *Dhobahi*—the field where the water rushes: *Dhobahi báhari*—the field outside the rain-washed spot: *Tálémen*—in the lake: *Ghátitar*—

under the tank: *Ghumtari*—under the bend in the river.

(*b*) Fields named from trees, plants, &c. :—*Kasahawa*—the place where the *kans* grass grows: *Kathmahuli*—the field with a tree of that species: *Píparkariyá*—where the old *pipal* tree stands: *Chiulaha*—where the *dhák* trees grow: *Píparkand*—the place of the *pípar* trees.

(*c*). Called from animals.—

Banrahi—the place of monkeys: *Lamahi*—the place for hares: *Honarapar*—where wolves come.

(*d*). Called after the former owners, shrines, &c:—

Madana—Madan's field: *Jaafaripuri*—held by one Jaafar Khán: *Káuakho*—near the cave with one opening in which a noted Goshain used to live: *Bhúpattar*, below the shrine of Bhupat, a Chamár killed by a tiger: *Daitrabir*—where a demon of the Daitya class frequents: *Khalifahi*—the place where the faqír used to live: *Andhi-Andha*—the place of the blind man: *Pachham-ki-bári*—Pachham's garden: *Chimirsikot*—near the fort built by Chimirsi Kol.

Other fields are named from their physical constituents :—

Kakaraha—containing *kankar* or nodular limestone: *Anktahiya*—containing blocks of nodular limestone: *Patthartalwa*—the stony tank: *Pattlariha*—the stony field: *Gárari*—that on the sandy river bank: *Retiha*—the sandy field.—*W. Crooke.*

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738. **The Khas Bahman of Kumaon—Procedure of Sorcerers.**—The word comes from Khasiya, a well-known tribe. They are also known as *Pítali-Bráhmans,* because their wives wear brass ornaments. It is not allowable for other Bráhmans to use this base metal or alloy for ornaments which must always be either of silver or of gold. Their favourite deities are Haru, Goriyá, Ganganáth, Siva and others. In other words, they have more faith in demons and evil spirits than in the Superior Bráhman deities. They are chiefly to be found as cultivators, priests and menial servants. They have no objection to plough. This is one of their distinguishing features, since other Bráhmans cannot touch it. The very touch of the plough is defiling to ordinary Bráhmans. On the Nág Panchami feast, in which serpents are worshipped, the Kumaoni Bráhman's wife will not take any produce of a ploughed field: produce of fields dug with the spade only being allowable. Such is their hatred of the plough. Another distinguishing feature of the Khas Báhmans is their demanding a fee for the marriage of their girls. They do not wash their loin-cloths daily before taking their dinner. The demon-worship of the hills is more or less connected with these Khas Báhmans.

From their features, customs, &c., it would appear that they belong to the Aryan stock. I have known the following sub-divisions :—

Kapoli.	*Karyá.*	*Rwali.*
Nainwál.	*Budhalkoti.*	*Khinwál.*
Chimwál.	*Súnyál.*	*Mashyál.*
Dálkoti.	*Sanwál.*	*Selia.*
Budháni.	*Bilwál.*	*Dubyál.*
Chatgúli.	*Khúlbai.*	*Dharyál.*
Dhankholá.	*Chabelwál.*	*Kholiá.*
Kabdwál.	*Phúlauri.*	*Oliya.*
Melti.	*Phúlár.*	*Jakhwál.*

It is probable that there are twice as many more sub-divisions. Most of these names are taken from villages. *Dálkoti* is from Dalkot, a village. *Mashyál* means a torch, and these people are supposed to be appointed for lighting torches at the time of worship by the Kumaoni Kings in ancient times. *Phúlár* (from *phúl*=flower) were appointed for the purpose of bringing flowers for the royal worship. Phúlauris made nosegays for the royal deity. Kholiás (from *kholi*=a gate) were probably the royal gate-keepers. *Selia* and *Dubyál* are still used for *jágar* or demon-worship. Every Khas Báhman, who becomes seriously ill, vows to perform *jágar* if he gets well. A detailed account of *jágar* will be given separately. Ordinary Bráhmans consider it a disgrace to perform *jágar* in their houses, but by association with Khas Báhmans, they too are adopting *jágar* in some cases when their dearest interests are at stake.

The Oliyas take their name from *olá*=hail-stones One of their ancestors is said to have caused a shower of hail in the King's presence. At any rate, some credulous King believed that the shower of hail was the result of this man's spells, and he called him Oliya. Up to this date there is a deep-rooted belief among the villagers that the Oliyas can cause a shower of hail any time they like. They are thus supposed to be able to destroy the harvest of their enemies. The hail showers in the hills are generally not widespread. The fields are so situated that owing to the direction of the wind and local causes there is more hail in one field than in the other, while there is none in another field hard by. All this tends to strengthen the conviction of their neighbours.

There are some people known as *Guráni.* They say that their ancestors were *Gurus* or preceptors of the Kumaon Queens (Guru Rani). It is doubtful whether they are Khas Báhmans. At any rate, they do not freely mix with other Kumaon Bráhmans.

The Kumaon Bráhman represents the tide of migration after the Chand restoration. The Khas Báhman was then to be found in every village, and was perhaps the village priest. The different

divisions of Khas Báhmans intermarry. If a Kumaoni Bráhman marries in Khas Báhman society, he descends to the level of the latter, and the issue is Khas Báhman. The more advanced Khas Báhman tries to adopt the manners and customs of the Kumaoni Bráhman, but the latter is too proud to admit him to his society. Nearly every village has his *Jagariya* or *Gantúwá* (who must be a Khas Báhman) to foretell events in human life, to give some clue of the thief if any property is stolen, and to enquire why a certain man fell ill, or what gods or spirits must be propitiated to bring about his cure. This oracle has sometimes worked wonders, and I witnessed one case myself.

The *Gantúwá* sat in a corner on a mat. Hundreds of women were present. He muttered some words as Rám, &c., and then began to smoke tobacco or hemp incessantly. Having already thrown rice in the four corners of the house, he began to throw a handful of it upwards, and then caught a few of the grains and counted them. In five minutes he became ecstatic and uttered "*kain, kain, kain,*" or some such unintelligible words. Every woman brought a handful of rice and one pice, and put them before him. He began with each by turns. For about two hours his face was red, his tongue and lips quivering, and every individual member of his body was in an intense state of vibration. One by one he took the rice and pice placed before him, and began to utter broken and disconnected sentences in a somewhat singing voice. It was the most remarkable sight I ever saw. The secrets of many women were disclosed out. Some asked for sons, others inquired for the health of their absent husbands, and so on. His method of speaking was as follows:—"This rice and pice belong to such and such a woman. Her husband is ill. He is a long way from here. Do not deceive me, speak out if this is true." The woman replies:—"Yes, God; thou art right:" or in some cases—"No, God; the latter part is not right. I conjure thee, speak the truth." In this way every particular is explained by the Gantúwá in a half intelligible way, and every woman was satisfied.

Enraged at this fraud, I took a handful of rice and a pice. I waved it three times round the head of a goat, and mentally wanted to know when I was to kill it. I gave the rice and pice to my sister to be placed before the Gantúwá, and nobody knew that I wanted to test the Gantúwá except my sister. When the Gantúwá took this rice in turn, he threw some in the air as usual, and counted what he caught. He then declared that the rice concerned some horned animal, and was meant to test the gods. Up to this day I am unable to solve this mystery. I have known a few cases in which a Gantúwá has erred. But it is ten to one that he will not err. Our women say that the Gantúwá can tell everything of the past, but they cannot foretell the future in every case. How they do this, I am unable to explain.

The Khas Báhmans sanction widow-marriage to some extent. Exactly to the extent permitted in Ramaiyan and Khági society. With the spread of education, their status is wonderfully improving.

Kerariyá Bráhmans in Kumaon.—These people came from the Karnatic. Their customs and habits have now changed, but the Kumaon Bráhman does not mix freely with them.

Jágar in Kumaon.—Suppose a person is seriously ill, or he has no issue, or his children die in infancy, his first business will be to send for a *Selia* or *Dubyál*, who is a professional Jagariyá. This Jagariyá will sit in a purified place sprinkled with Ganges water. His assistant will begin sprinkling water over him with a piece of *kusa* grass with *mantras*:—"Peace to Heaven, the cardinal directions, the skies, the herbage. Peace to earth, Biswedevas, the oceans," and so on. Meanwhile the *Gantúwá* or *Jagariyá* will sit silent, cross-legged, smoking tobacco, hemp, or any other preparation. In about ten minutes his body begins to move, and he begins to breathe strongly. Then his whole body is in a state of vibration, and he utters *kain, kain*, and so on (which in Pahári is "where"). If Ganganáth is on him he will begin to recite in a sweet, melodious singing style. If Bholanáth is present, or Goriyá, or any other spirit, he will begin to dance and utter broken, disconnected words. The Jagariyá is then addressed as Parameswar or God, and everything uttered by him is considered to have emanated from Bholanáth or Ganganáth himself. He will then give the reason of that person's illness, or death of children, or barrenness, as the case may be, and also tell him the remedy to be adopted. Sometimes the remedy is very simple: to sacrifice a goat in a particular temple, to give food to eight Bráhmans on a particular day in the name of a particular deity, to satisfy the demands of some injured party at whose request the gods were so angry, and so on. At other times the god will not be satisfied unless *jágar* is performed. So the god in *Jagariyá* form will dictate:—"I give you one month's time (or any other period). I declare that the invalid will become better from this moment. If, during the said period, he is fully cured, perform my *jágar*." The people surrounding him, say:—"God, thy will be done! How can we escape without obeying thee?" and so on. The *Jagariyá* then gives a little ashes and a few grains of rice to the person concerned. The latter deposits it carefully, together with one rupee and 4 annas ($1\frac{1}{4}$ rupee in all cases), and vows to perform *jágar* accordingly.
—*Pandit Jadanandan Joshi.*

FOLKTALES.

739. The Pranks of Hop-o'-my-Thumb—A Folktale told by Karam-ud-din of Mirzapur.—A man had four sons. The youngest was only a span long, and was called Bittan or "Hop-o'-my-Thumb." The elder boys used to kill game and eat it, and leave only the bones for Bittan. One day Bittan in his anger went out hunting and hunted two hares, which he followed into their hole and drew them out. He gave them to his elder brother's wife. When he came to dinner she told him to go to the kitchen for his food, and then he found as usual that his brothers had eaten all the meat and left only the bones for him. Then he said:—"Give me my share of the inheritance and let me shift for myself." So they gave him his share of everything. He sold his share of the cattle and gave the money to his wife. He went off in search of service.

On the road he met an Ahír's son who had a lot of cattle. Bittan said:—"Come with me and I will marry you to a King's daughter." When Bittan got him on board a boat he pitched him into the river and took all his goods. He returned and gave the money to his wife. Then he bought a horse and burned his house down. He loaded the ashes on the horse and went off on his travels.

He met a merchant with a heap of money. The merchant's mother was very tired. The merchant said to Bittan:—"Give my mother a lift on your horse." Bittan said:—"If I put your mother on my horse all my money will turn into ashes." He said:—"If it does I will make it up for you." So he put the merchant's mother on his horse, and when he came to the house Bittan put the old woman down and said:—"There you see! All my money has turned into ashes. Pay me up." Then the merchant had to pay.

Bittan brought all the money home. When his brothers saw all the money they said:—"Where you did get all this?" He replied:—"I got it by selling ashes." So they all burnt down their houses, loaded the ashes on their horses, and went off to sell it. But every one laughed at them, and in the end they fell into poverty.

740. Shekh Chilli and his Gram Field:—Once upon a time Shekh Chilli thought of sowing gram. So he asked some Lodha cultivators:—"Do you sow it parched or raw?" They said:—"Raw, of course;" but he would not believe them, and said:—"Please tell me the truth." One out of mischief said:—"We sow it parched." So the Shekh got all his seed-gram parched and sowed it, and out of the lot only three plants, the seed of which had by chance escaped parching, came up. The Shekh was very pleased, and built a little hut near the place, and used to keep the plants under a blanket at night to guard them from the cold. By this arrangement two of them died, and he continued to watch the single plant as before. One night some thieves came to his hut and asked him to come with them. He said:—"How can I, when I must watch my gram?" "Where is it?" they asked. So he showed them the plant. "Put it in your turban and come along," said they. So he agreed. By and by they came to a village, and they sent the Shekh and one of the thieves to untie some cattle in a cow-house. One of the cows bit at the gram plant in his turban and caught some of his hair as well. He called out, and the people of the house woke and caught him, but as he was only Shekh Chilli, they let him off with a beating. Again the thieves took him with them, and when they got into a house he said:—"Hullo! here's a drum in the corner. Let us have some music." On this the owner woke and the thieves escaped with difficulty, while the Shekh was again let off with a beating. When he met the thieves again he wanted them to let him accompany them. At first they refused: at last they said:—"We will give you one more chance." So they went into a house where there was an old woman asleep with her hands over the fire boiling some pottage. They shared the contents of the pot, and Chilli seeing the old woman's hands still spread out, thought he would give her a share, so he poured some of the boiling pottage over her. She cried out in a fright. The Shekh got up into the roof, and the thieves crouched in the corners of the room. "What is the matter?" asked the neighbours. "The Lord above only knows," said she. So the Shekh from the cross-beam called out:—"Look in the corners of the house." Then the thieves were caught and hanged, and the Shekh escaped in safety.—*Una Briscoe: Bulandshahr.*

741. Phulmati Rani—A Folktale told by Ganesh Prasad, Kayasth, cultivator of Mirzapur District.—A King was returning home after marrying his son. In the bázár he saw an old woman selling a handkerchief, which he purchased for Rs. 500. One day the Rája's son saw the handkerchief, and suspecting it to be the work of a Rája's daughter, asked his mother where it came from. She referred him to the old woman whom he found selling a similar handkerchief in the bázár. She told him that it was embroidered by a Rája's daughter. He asked her to procure him an interview, and she advised him to wait at a temple, where the Princess used to go every night to worship Devi. There he met her, and they fell in love. The Princess advised him to secure one of her father's camels which could go 300 *kos* (600

miles) in the day. By mistake he selected a camel which could go only 200 *kos*. They started together, but the father of the Princess overtook them on the swift camel, and then she made a bow and arrow out of some reeds which grew near the road and killed her father. She then took the swift camel and went on. When they got to a city the Princess gave her lover a ring to sell. He took it to the shop of a one-eyed Banya, who knew at once that it was a Princess' ring, and telling the Prince to wait, went out by the back way, and inducing the Princess to believe that he was taking her to her lover, brought her to his house and locked her up. The Prince searched for her in vain, calling out, "O lady of the handkerchief" (*rúmál-wálí*), all over the city. Then he, being in distress, took service with a bangle-maker (*chúrihár*), and went about selling bangles. One day he went to the Banya's house and recognized his sweetheart. She took two bags of the Banya's money and told him to go and buy two horses. He brought the horses and they went off: but the stupid Prince fell asleep and the Princess went ahead. Meanwhile the Banya came up, and suspecting that the Prince had taken the Princess, though he did not recognize him, began to beat him. But the Prince convinced him that he was innocent, and the Banya took him as his servant, and they went on in search of the Princess. As Princess Phúlmati went along five Thags met her and began to dispute who was to have her to wife. She said :—" Whoever can shoot an arrow ahead of mine shall marry me." But they all failed, and she took them all before the King of the land dressed as a youth. The King adopted her as his son, and when she took her seat on the throne, she sent for the seven men who were following her on the road, and among them she at once recognized the Prince, her lover. She dressed him in royal robes and married him.

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742. **The Faqir and Sher Shah—A Folktale told by Baldeo Prasad, Village Accountant of Haliya, Mirzapur District.**—A certain King had no sons: he ordered his ministers to distribute alms and get the people to pray that the King might have a son. One day a Faqír entered the city, and when he learnt what was going on, promised the King two sons, on condition that he got one of them. The two sons were born and named Sher Sháh and Azim Sháh. When they grew up the Faqír appeared and called on the King to fulfil his promise. The King, unwilling to give up one of his sons, was about to present him instead with a low-caste boy: but the Faqír read the King's heart and was going to curse him, when the King, in fear, gave over Sher Sháh to him. Sher Sháh went to take leave of his mother and encouraged by saying he would fix an arrow in the palace wall: as long as it stuck there she might know he was alive. Then he went with the Faqír to his hermitage (*takiya*), and the Faqír leaving him there, took a large leathern vessel (*kuppa*) and went out to beg for oil. While he was away Sher Sháh saw a skull in the room which addressed him, and said :—" You will soon be like me." Sher Sháh asked why was this. The skull replied :—" The Faqír has a large iron boiler, and it is his custom to boil boys in oil in it as a sacrifice." "How can I escape," asked Sher Sháh. The skull answered :—" When the Faqír comes back with the oil, he will ask you to go five times round the boiler and bow to it. You must pretend not to know how to do it, and ask the Faqír to show you. Then, as he is bowing to the boiler, you must seize him by his legs from behind and pitch him in. Then you must take some of the oil and sprinkle it on all the bones which lie round the hut of the Faqír. These are the remains of boys whom he has sacrificed. When the oil touches them they will revive and be your servants." Sher Sháh carried out his instructions, threw the Faqír into the boiling oil, and revived the bones. They all became his servants and returned home. Then his mother told him that the arrow had shaken a little in the wall just about the time of his danger, but then became firmly fixed.

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743. **The Man who fought with God—A Folktale told by Rahmat, a Weaver of Mirzapur.**—Once upon a time there was a Musalmán who was very poor, and used to earn four pice a day by wood-cutting. Now he heard that whoever gives charity gets double in return. So he used to give a pice daily in alms, one pice to his wife, kept a pice for his own food, and laid by one pice.

After some time he thought he would see if his store had doubled, but to his disgust, when he counted his savings, he found he had only just as much as he put by. So he said :—" I will go and fight* God, because He has not doubled my pice."

So he shut up his house and started off, and when his neighbours asked him where he was going, he said :—" God has written in His book that whatever a man gives in charity He doubles, but He has not done so; so now I am going to fight Him." So his friends advising him, said :—" You fool! has any one ever fought with God?" He said :—" No matter. I am going all the same."

On the road he met a man and the same conversation passed. So the man went to the King and said :—" There is a traveller here who says he is going to fight God." The King said :—

* The word used was *larná* = to fight, contend, dispute.

"Bring him before me." Then the King asked him :—"Where are you going?" And he made the same answer.

Then the King said :—"You might as well, as you are going, ask God one question. My kingdom goes on all right during the day, but is burnt up at night. Why is this so?" At first he refused to do what the King wished, but finally, after great persuasion, agreed. As he went on he felt very thirsty, and seeing a well, approached it, and found that it was full of filth, in which a man and woman were submerged. When these people saw him they asked him who he was, and where he was going. He said :—"I am going to fight with God." Then they said :—"When you meet Him, ask Him either to kill us, or to take us out of this well." He agreed and went on.

When it became very hot he sat under a tree, but the tree was dry and did not keep off the glare. Then he said :—"What is the use of this tree? It is only cumbering the ground." Then the tree asked him who he was, and he replied :—"I am a Musalmán, and am going to fight with God." The tree said :—"You might ask Him either to make me green again, or cut me down because I am useless to weary travellers." So he agreed and went on.

Then he saw a great fire burning in the jungle. As he was considering how to avoid the fire, he found that the blaze proceeded from an Angel (*firishtah*). The Angel asked him where he was going, and he said :—"To fight with God." Then the Angel asked :—"Has any one ever fought with God?" "What matter," replied the traveller, "I will do it all the same." The Angel said :—"Well! stay here and I will inform God." Then God sent the Angel back to enquire what the man wanted to say. The man answered :—"In such and such a land there is a King, and his kingdom goes on well by day, but it is burnt up at night. What is the reason of this? *Secondly*, on a certain road there is a man and a woman in a well who want to be killed, or relieved of their trouble. *Thirdly*, there is a tree in a certain place—why has it withered. It wants either to be cut down, or made green again." But he forget to tell his own complaint to the Angel.

Then God answered his questions by the mouth of the Angel :—"The reason why the King's kingdom thrives by day and goes to ruin at night is that the King has a daughter. All day she amuses herself with her companions, but at night her breath becomes cool (*thandi sáns bharti hai*), and then everything goes wrong. When the King gets her married this will cease. And as regards the two persons in the well—they are great sinners, and are now receiving their punishment. So when you reach this well throw a pinch of clay into it, and it will gradually fill up, but when the earth rises to the top, place a large stone upon it. As to the tree—at its root there is a great snake in whose belly are two sapphires: near this tree is a smaller tree. Take the root of this, and dig a little near the foot of the large tree. The snake will then appear. Put the small root near his nose: he will vomit up the jewels and escape. Then the tree will become green again."

So the man did as he was directed. When the snake appeared he was insensible, but when he smelt the root he vomited up the sapphires. Then he came to his senses and disappeared, and the tree became green again. But the man touched not the sapphires. When he came to the well he said to the man and woman:—"You are being punished for your sins." Then he threw a pinch of clay into the well and it became filled with rupees. But he took none of them, and closed the well with the stone.

Then he came to the King and told him that if he got his daughter married, the trouble in his kingdom would cease. So the King said :—"Where can I find a better husband for my daughter than yourself?" So he had them married. And from that day the trouble in his kingdom ceased. The Musalmán went back, dug the treasure out of the well, and brought away the sapphires. And thus by the grace of the Almighty became exceedingly rich and the son-in-law of the King, and after his death reigned in his stead. So in this way his charity was rewarded.

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744. **Princess Pomegranate (Anar Shahzadi)—A Folktale told by M. Karam-ud-din Ahmad of Mirzapur.**—A certain King had four sons. Three were married and one was a bachelor. His sisters-in-law used to chaff him, and said :—"Are you waiting to marry the Pomegranate Princess?" (*Anár Sháhzádi*). He asked about her, and found it was hard to find her, as she lived in a pomegranate, and was guarded by lakhs of Deos (Demons). At last the young Prince said :—"If I can't marry Princess Pomegranate, I will never show my face again."

So off he went and met a Deo in the jungle. The Prince addressed him as "Uncle" (*Mámu Sáhib, salám!*) The Deo said :—"Well! you have come at last." The Prince stayed some time with the Deo and told him his mission. One day the Deo wrote something on a bit of a tile (*thikri*) and gave it to the Prince. As he went on he met another Deo. He gave him the tile and said :—"*Mámu Sáhib, salám!*" The Deo read what was written on the tile, and asked the Prince what he wanted. "All right," said the Deo, "I will turn you into a crow and you must break one pomegranate from the tree : but don't take more than one. The Deoni (Demoness) who is there will try to make you take more, but don't mind what she says, and come back." The Prince did so. As

he was going the Deoni said :—" You may as well have another." The Prince gave way, and the Deoni wrung his neck at once, and took the pomegranate.

The Deo knew that he had been destroyed by his greediness, so he went and brought back his corpse and revived him. " You are a great fool," said he. " You did not take my advice, and this is the result." The Prince admitted his fault. " Well," said the Deo, " now it is hard to get the Pomegranate Princess : but I will give you another chance. I will turn you into a parrot, and you must obey my order." So the Prince, in the form of a parrot, brought the pomegranate. The Deoni tried to make him take a second, but he refused. She followed him to the Deo's house. When the Deo saw her he turned him into a fly. The Deoni came and said :—" Where is the parrot who brought the pomegranate?" " Search for him," said the Deo. Of course, she could not find him and went away. Then the Deo restored the Prince to his original form and sent him off with the pomegranate.

On the way he hid the pomegranate and went home to arrange his marriage procession. As he went along the pomegranate burst, and a lovely Princess came out of it. By chance a sweeper woman (mehtaráni) came up and saw the Princess. She said to the Princess :—" Give me your jewels which I will put on, and we can then look down a well to see by our reflections in the water who is the lovelier." So the mehtaráni pushed the Princess into the well, and sat down in place of the Princess.

When the Princess fell into the well she turned into a Lotus flower. When the Prince came he saw the mehtaráni and said :—"Why! you are not half so pretty as I thought you would be." However, he put her into a litter and brought her home. When her sisters-in-law saw her they said:—"This is not Princess Pomegranate at all." Some days after the Prince went to hunt, and one of his horsemen came to draw water from the well. As he put the *lota* into the well this flower used to come into the vessel and then jump out again. They called the Prince to see this wonder, and when he put in the *lota* the flower came into it and he pulled it out. He took the flower home with him.

When the mehtaráni saw it she knew it must be the Princess. So she pulled it into pieces while the Prince slept. He was much distressed when, where the pieces of the flower were thrown, a pomegranate tree grew and produced a single flower. The mehtaráni knew that this must be the Princess. She had the tree dug up and thrown away, and sent the flower to her gardener's wife (*málin*), and told her to keep it for seed. The málin put it into a pot, and when the pomegranate burst, out came a lovely Princess. She stayed with the málin as her daughter. One day one of the Prince's men saw her and told him. Then the Prince said :—" Marry me to the málin's daughter or I will die."

The mehtaráni knew that this must be the Princess. So she pretended to be ill, and said :— " I must have this girl's liver or I shall die." The King sent for the málin and told her to give up her daughter. She refused at first, but finally the girl was given to the executioner, and her liver was brought to the mehtaráni. She thought the Princess must be dead at last.

But by the will of the Almighty a house suddenly appeared where the Princess was killed. Two peacocks were there as sentries, and the Princess was inside. The Prince asked for an audience. The peacocks said :—" You have so worried the Princess that now you cannot see her." But finally he persuaded them to let him in. Finally they were persuaded, and the Prince came in to the Princess. He got her to forgive him and took her home as his bride. All his sisters-in-law said:—" This is Princess Pomegranate at last." So they were married, and the wicked mehtaráni was buried up to the waist in the ground, and the soldiers shot arrows at her till she died.

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745. **The Tasks of the Witch Queen—A Folktale recorded by M. Karam-ud-din Ahmad of Mirzapur.**—Once upon a time a Rája went to hunt. By chance he came into a desolate jungle. He sent his servants to search for game. They went off. They saw a light burning in a grove, near which an old woman was sitting. She asked them what they wanted. They said :—" We have come in search of game." The old woman gave them two or three deer. When they cooked the deer they found they were nothing but eyes. So they contented themselves with the broth.

When all of them started with the King the old woman turned herself into a lovely girl and pursued the King As she pursued him the King's horse was tired. The woman caught the horse's tail. The King jumped off and got up a tree : just at that moment a second King came up, and seeing the woman, fell in love with her. She agreed to go with him. So he took her home and treated her as his Queen. Now her custom was at midnight to steal out and eat one of the best horses of the King The King tried to detect the thief. The Queen heard this and took some of the horse's flesh and put it on the bed of the other Queen who was in child. In the morning she pointed to the young Queen as the thief. The King said :—" How are we to punish her?" The wicked Queen said : —" Put out her eyes and abandon her in the forest." This was done by the King's orders.

While the young Queen remained in the jungle a mysterious jar of milk used to come for her every day, and when her son was born the milk was increased two-fold. One day when the young Prince grew up he wandered away and met a horseman. He asked the horseman for some food which he got. He took the food to his mother. One day he wandered to his father's Court. The King gave him service, and put him to tend his most vicious horse. The Prince tamed the horse. The wicked Queen discovered who he was. She pretended to be sick, and no medicine would do her any good. The King said:—"Is there any medicine you would like?" She said :—"If I had tiger's milk I would get well." So the King ordered the Prince to bring tiger's milk.

He went off, having got a lakh of rupees from the King for his charges. He gave the money to his mother and went off to the jungle. There he met a tiger's cubs and made friends with them by feeding them on sweets. They became attached to him, and at his request brought him a little of their mother's milk. When the tigress heard of this she died of grief, and the Prince took the Cubs and the milk. He brought the milk to the wicked Queen. She said:—"Now I want the milk of a goat which belongs to a Demon (*Deo*)." Then she wrote a letter to a certain Demon, which she gave to the Prince, and said:—"When you show this letter you will get the milk." But she wrote in the letter:—"When this son of man (*adamzád*) comes to you kill him at once." He went off with the letter after taking a lakh of rupees for his road expenses, and coming to his mother, he gave her the money, and went off to search for the milk. But before he started he took the precaution of getting the letter read, and when he knew the contents, he threw it away and got another letter written to the Demon to the effect that when this man reached him he was to receive him with great courtesy and assist him in every way.

With this letter he went to the Demon. He was very civil to him, and said:—"I am going about some business. You stay here. But take care not to loose the goat which is tied to this tree, or a witch (*Dáin*) will appear and eat you up." As an experiment the Prince loosed the goat. The witch jumped out of the tree. The Prince said:—"There is a great storm coming. We had all better cling to this tree, which will not be broken, and for this reason I untied the goat." The witch was satisfied, and the Prince hung her and the goat to the tree, and then broke the witch's neck.

When the Demon came and saw what had happened to her he was sore afraid, and said:—"I make you a present of the goat. Take it away." The Prince came with the goat to the King's Court.

The Ráni said:—"I want the hair of the horse Shyám Karan." The Prince with a lakh of rupees went off at once in search of the horse. He came to the same Demon again. He asked his errand. He said:—"I want the Shyám Karan horse." The Demon said:—"This horse is in my charge and I will never tell you of it." Then the Prince threatened to serve the Demon as he had served the witch. Then the Demon said:—"Go and sit in a *pípal* tree near a certain tank. Many horses come to drink there. One horse stays apart from the others and is always jumping about: be sure that this is the horse Shyám Karan. Mount him, and no matter how much he plunges, never let him go, and make him agree to bear you." The Prince did so, and the horse said:—"All right: I will come to-morrow, and then you must recognize me." Next day this horse came in the form of a miserable worn-out animal. The Demon also appeared there in disguise and pointed this horse to the Prince. The Prince caught this miserable horse. The horse made many attempts to escape, but the Prince held on to him, and finally he brought the horse to his mother, and took the hair of it to the King. The King gave it to the Ráni.

She said:—"There is a kind of flower which grows in the ocean. This I must have." The Prince again started with a lakh of rupees, which he gave to his mother. Then mounting Shyám Karam he went again to the Demon. The Demon said:—"Ride to the shore of the ocean. But the peculiarity of this flower is that when any one comes near it, it turns into a woman and kills him." But the horse Shyám Karan said:—"Remain behind me. I will catch the flower for you." The Prince did so, and when the flower advanced to attack him, Shyám Karan caught it in his mouth.

The Prince brought the flower to the Demon. It turned into a woman, and said to the Prince:—"This Ráni, who is always imposing tasks on you, is a witch and sister of this Demon. It was she who had your mother blinded, and she is planning to take your life. There is a parrot here which you must take. The life of this witch remains in this parrot. When you kill it you will kill her at the same time." Then the Prince took the parrot with him and the flower-woman.

When he came to his mother he said to the flower-woman, "laugh;" and when she laughed a flower came out of her mouth, which he took to the Ráni. Then he said to the King:—"Come with me and I will show you a strange sight: but don't bring the Ráni." Then the Ráni took the form of a witch and came to kill the Prince. He at once wrung the parrot's neck. When it died the Ráni died too.

Then he told the King the whole story, married the flower-woman, and they passed their lives in happiness, till the Separator of all things removed them from this world.

MISCELLANEA.

746. **The Rupee used as a Charm in Delivery.**—All through Nepál and in the adjoining districts of British Territory, in cases of difficult parturition, the ordinary Nepál Rupee, which has on it various Siva emblems, is washed in a little water, which is given to the patient. It is universally believed that this ensures easy delivery. I believe that the square (*cháryárí*) rupee is similarly used in some places. Can any one give examples. ?—*W. Crooke.*

747. **Cradle Songs of the Aborigines of South Mirzapur.**—

I.

Kachar, kachar kohará;
Dúdh bhát nohará.
Kolhu kai motái lágai,
Játhi kai lanbái lágai,
Haniwat kai bal lágai.
Bhaiá mor sutain.

The potter as he kneads the clay, makes a sound like "*kachar, kachar.*" Milk and rice is scarce. May thou be as fat as a sugar-mill and as tall as the roller of it. Be as powerful as Hanumán. O, my darling, sleep !

II.

Bhaiá ho jin jáy barát
Ghar hin rinh debai jhinwá kai bhát.
Jhinwa kai bhát samundar kai mewá;
O hi kai mór bhaiá karen kalewá.

O, my darling, do not go to the wedding party. I shall cook boiled rice at home. The fine boiled rice is the fruit of the sea. My darling breakfasts on it.—*Rámgháríb.*

748. **Worship of Mahadeo at Mecca.**—It is believed by most of the Hindús that there is an idol of Mahadeo in *Makka Muazzma* (the sacred Mecca), and nothing can be more blessed for them than to worship it with the water of the Ganges. It is also related that once a Hindú attempted the enterprize, disguising himself in the shape of a Muhammadan, but was recognised and put to death on the frontier of Arabia. The fiction, no doubt, originates from the sacred stone of heaven called *Sang Aswad*, brought there by the Angel Gabriel.—*Chandra Bali Sukul.*

[For the famous black stone, see Burckhardt's account in Hughes's *Dictionary of Islam*, p. 336.—ED.]

749. **Sunday Bathing.**—With reference to Mr. Trethewy's query in note 16 of this volume, it may be noted that Sunday is the great day for worshipping the Indus in the Muzaffargarh and neighbouring districts of the Panjáb.—*E. D. M. : Gujranwala.*

750. **Faizabad — Worship of the Sun.**—At Rámpur Bhagan a fair is held on the first Sunday after the 6th day of Bhádon, to commemorate the birth of the Sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sunrise the next morning.—*Settlement Report*, p. 259.

751. **Propitiating a God.**—On the 5th instant, says the *Kathiawar Times*, a Koli, named Masri Wasa, an inhabitant of Kadiali, under Jafrabad, sacrificed his life at the shrine of Surkhev Maha Dev, under the following circumstances :—It appears that the man feeling that his hopes would be fulfilled if he went to the temple of Surkhev Maha Dev, which is situated in a quiet corner on the sea-shore, some distance from the village of Wadera, and appeased the deity by praying unceasingly for three days or so, he did as he felt. The days passed off, but his hopes remaining yet unfulfilled, the god apparently remaining still unpropitiated, he thought that he should make an offering of his blood, which was sure to bring him into the good graces of the Maha Dev. With this view he inflicted a wound of two inches on the left side of his belly, and let the blood flow at the foot of the god. He also cut his windpipe, letting the blood flow likewise. Finding the god still obdurate, and that there was no chance of his ever being propitiated, he wisely, but a bit too late, bandaged the wounds, but being in a state of exhaustion, could not rise from the place. Some hours after this the officiating priest of the temple, who must have gone to some sumptuous feast, leaving the god to shift for himself, returned, when he beheld a scene which well nigh distracted him. He found the self-sacrificing fellow in a death-struggle. Doing what little he himself could for the man, he ran to the village for assistance, and the Fouzdar. The Fouzdar came with a medical man, who dressed and stitched up the wounds. The man was too weak to speak, but he wrote and informed the Fouzdar that he was not wounded by anybody, but that he had performed *Kamal Púja.* The man was then taken to the nearest hospital, where he died.

752. **Jains—Regard for Animal Life.**—A market report is about the last publication on which one would expect to find light thrown on social and religious customs, and yet one of the last Bombay reports gives some interesting information on this point. Dhollera cotton, it appears, is being pushed forward into the market at a great rate, so that all the consignments may be despatched before the monsoon sets in. The reason given is that in parts of Kathiawar there are large numbers of Jains to whom animal life is most sacred. In the rains the moist air causes small insects to appear among the unginned cotton. The Jain priests, well aware of this fact, insist upon the cotton being left untouched. "So great is their power," says a local correspondent, "that in certain places a notice is served on all merchants that all ginning and pressing must cease from a given date, and should this notice be disregarded, the persons doing so would be byecotted during the following season." Dealers are powerless in the matter, and thus it happens that Jainism partly controls the Bombay cotton market at this season of the year.

753. **David—The Blacksmiths' Saint.**—Muhammadan blacksmiths have David for their Patron Saint (Hazrat Dáúd) because iron used to yield like wax in his grasp.—*W. Cockburn.*

754. **Partabgarh—Chauharja Devi—Alha.**—In the village of Parasrámpur, in Daryapur, is situated a noted fane to the goddess Devi, who is worshipped under the name of *Chauhárjá.* It is said to be of extreme antiquity, and in proof of it the priests assert that the hero Alha, whose praises and deeds form the subject of minstrels' songs to this day, and whose tomb is shown at Chunár worshipped Devi here, and made a well at the place which is still visible. Indeed, Alha is said to have continued his visits to the shrine long after he disappeared from mortal life, and stories of his apparitions are told. Two fairs take place here annually—on 8th Kuár and

9th Chait. Extensive sacrificial offerings of goats and sucking pigs are made at the shrine of Chauhárja.—*Settlement Report*, p. 99.

[Can any one give the legends of Alha above referred to? I have never heard of Alha's tomb at Chunár, but there are so many curious things there, it may possibly be shown.—ED.]

755. Sultanpur — Mari Bhawani — The Goddess of Death.—Safdar Jang having established his virtual independence of the Mughal Empire, determined to build a new capital. He selected, as the site for it, the high bank of the Gumti overlooking Páparghát, and but for the accident of a sickly season, that, now comparatively unknown, locality might have enjoyed the celebrity that afterwards fell to the lot of Faizábád. The construction of a fort was commenced, and the walls had already risen to some height, when the Emperor receiving intelligence of this presumptuous act of his now independent, but still nominal, minister, sent him messages of congratulation and a *khillat*, to all outward appearance suitable to his rank and dignity. The royal gift had been packed up with becoming care, and its acceptance does not appear to have struck Safdar Jang as incompatible with the rebellious attitude he had assumed. The box in which it was enclosed was opened with due ceremony, when it was discovered that the Emperor, with grim peasantry, had selected as an appropriate gift an image of Mari Bhawáni! The mortality which ensued in Safdar Jang's camp was appalling, and the site was abandoned, and Mari Bhawáni left in undisturbed possession. Periodical fairs are held in his honour in the months of Kuar and Chait.—*Settlement Report*, p. 42.

756. The Song of the Suthra Shahi Sect.—

Main Káli Kalkatte wáli.
Bachan na jáwe kháli.
Ek háth tirsúl liye hai,
Dúje kharag sambháli,
Tíje khappar rudhir kar lina,
Chauthe sis katáli.
Durit ko már pagon tal dára:
Ap húi hai niháli.

I am the Calcutta Káli! My word is never broken. In one hand my sceptre, in the second a sword, in the third a skull full of blood, in the fourth a severed head. I drive evil under my feet, and am myself victorious.

757. Jaina Rosaries.—Can any one give any information about the rosaries *(mála)* used by the Jainas in worship? What number of beads should they contain? When and how are they used, and are there any traditions or legends about them? Dr. Tylor of Oxford is at present engaged on the subject, but Jainas appear to be very reticent on this subject, and any information regarding it would be of great interest.—*W. Crooke.*

758. Rosaries made of Snake-bones.—Sádho Bhagat of Chunar informs me that about 25 years ago he saw a Madári Faqír who kept tied on his turban a rosary of snake-bones. On inquiry he was told that the Faqír knew the *Gárur Mantra* to cure snake-bite, and this mantra was recited on this rosary. The Mádári used to tie one bead of the rosary on the right wrist of patients suffering from quartan fever *(chauthiya)* in a white cotton thread *(kachha thágá)* which cured the patients. Nának Sháhis use a rosary made of iron beads, and they tie a string of white wood beads round their turbans.—*Bhan Partap Tewari.*

759. Sacred Fire.—Can any one say on what occasions and by what mode the sacred fire is made by Gujaráti Bráhmans? Are they the only Bráhmans who make it? Mr. E. Balfour of Oxford is working at the subject, and any information would be very welcome.—*W. Crooke.*

760. Farrukhabad—Thieves' Superstitions.—Thieves have a superstition that the ashes of a corpse will, if sprinkled by the door of a house, prevent the inmates from awaking during the commission of a burglary. This is the same idea as the subject of "The Hand of Glory" in the Ingoldsby Legends.—*G. W. Trethewy.*

761. South Mirzapur—Elephants.—When little children see an elephant they say—

Háthhi ré! tuhár súp kán:
Tore par ládún pachís man dhán!

"Elephant your ear is like a winnowing fan! I will load you with twenty-five maunds of paddy!"—*W. Crooke.*

762. Men are never to be trusted—A folktale told by Chhakauri, a country liquor-seller, Mirzapur.—A parrot once asked his mate to go into his cage, but she said "men are never to be trusted, and this you will see by the following story:—Once Rája Indra sent seven Fairies *(Paris)* to earth to bring the heads of seven Kings. They came on horseback to a jungle where seven Princes were hunting. The Princes fell in love with the Fairies and took them to their palace. One day the youngest Fairy told her lover that his head was in danger, and advised him to take from the Chief Fairy the seven heavenly horses on which they had come from the Court of King Indra. They went to the Chief Fairy and borrowed the divine horses on the excuse that their own horses were lame. When they got the horses they let out to the Head Fairy that the youngest had disclosed the secret. So they carried her off to King Indra, who turned her out of heaven for her faithlessness. So this was what she got for saving the life of her lover.

763. Folklore Books.—Can any one say where I can obtain a copy of some recent pamphlets by Babu Sarat Chandra—one "On some superstitions prevalent in Bengal;" another on "Vestiges of Moon-worship in Behar and Bengal?"—*W. Crooke.*

764. Wolf-Children.—A correspondent, writing to the *Statesman*, says:—We have heard of Peter, the wild boy discovered in 1725 in the forest of Hertswold, and the wild girl, Mddle. Lablanc, found near Chalons, in 1731. But here is a living wild girl come down to Calcutta, who was nursed by a bear. She is really an unsophisticated specimen of the *genus homo*. She was found sitting by a huge bear near a den in a forest in Jalpaigori, by the coolies of the tea gardens. The latter, seeing this strange phenomenon, ran to their *Saheb*, who, on hearing the account, went up with a gun, frightened the bear away, and took over the girl, who was then about two or three years of age, to the local Commissioner, and through him placed her in the Jalpaigori hospital. At first the poor creature used to walk on all fours, and bite and scratch, but gradually she became tame, and was taught to walk on her feet and wear clothes, but could not articulate a single word. The Civil Surgeon, after trying unsuccessfully for three years to teach her to speak, discharged her. She then lived on the mercy of the children and women of the place, till at

last Babu Pran Krishna Datta, a Brahmo Missionary, took pity on her, and, with the permission of the Civil Surgeon, brought her to Calcutta, and placed her under the hospitable care of the *Dasasram*—a friendly institution for suffering and helpless humanity at large,—at Mohendra Nath Goswami's Lane, Simla, Calcutta.

765. **Stone Implements used as Charms.**—It is, to say the least of it, very curious that while almost all over the world stone implements are considered to be thunderbolts, weapons of the elves and fairies and so on, so far as I am aware there is no such tradition of their use in India. Can any one supply any authentic instances of traditions of this kind?—*W. Crooke.*

766. **Annual Hunting.**—Mr. Grierson in his *Behár Peasant Life* gives an account of a regular feast at which jackals are hunted and killed. This agrees with the habit of wren-hunting in Ireland, of which the following is an account. Can any one give other instances?

Among the quaint customs which still survive in Ireland, the wren-bush ceremonial on St. Stephen's Day is one of the most picturesque. In the small hours of the morning detachments of boys, each group supplied with a holly bush, gaily decorated with ribbons and bearing a dead wren on its topmost bough, parade the streets, singing certain wild and somewhat unintelligible verses, of which the following is a pretty accurate version:—

The wran, the wran, the king of all birds,
St. Stephen's Day was caught in the furze.
Though his body is small his heart is great,
So plaize will ye give the wran boys a trate.

CHORUS.

Sing hubbero bubbero droleen,
Sing hubbero bubbero droleen,
Sing hubbero bubbero shederem shone,
Sing hubbero bubbero—tambourine.

The chorus, it will be observed, is of a somewhat composite character, the poet employing three languages—English, Irish and French—to add beauty to his effusion. The second verse makes a more direct appeal to the pockets of householders, whose names are thus introduced by the "wran boys."

An' Mr. Murphy's a worthy man,
An' to his house we've brought the wran;
His purse may be little, but his heart is great,
An, he'll not deny the poor wran boys a trate.

Then follows the terrible chorus again, which the lads sing with the fervour of a howling dervish.

767. **Exorcism of Disease.**—Several instances of the exorcism of cholera have been given in *North Indian Notes & Queries*. The same custom prevails in Persia. A correspondent writing home from the north of Persia to the *Daily Graphic*, describes a day of prayer and supplication held by the residents of an unnamed village, to induce Allah to preserve them from the Black Death:—"Towards evening all the inhabitants of the place—old and young—men, women and children—went in procession to a pile of stones marking the tomb of the holiest saint in the vicinity, and then, after a preliminary prayer, a copy of the Koran was placed in a turban and held by two men, while every one present in turn, having first kissed the holy book, bent down and passed and passed underneath it. This ceremony finished, the headman of the village, standing on a chair, read a somewhat lengthy sermon, and when that had come to an end, last, but not least, huge trays of rice and baked meats were carried round, and the proceedings ended in a gen[eral] feast Now, adds the correspondent, we are all g[oing] about with smiling faces, quite reassured that Allah [will] direct the Angel of Death to pass us by.

768. **Introduction of Tobacco and Opium into Indi[a].** Are tobacco and opium indigenous to India? If [not,] whence were they introduced into India and whe[nce] their names?—*E. O. Leggatt, C. S.*

[Tobacco became known to Europeans about 1492, from [the] voyages of Columbus. It was introduced into India about [...] by the Portuguese, at the latter part of Akbar's r[eign]. There is no proof that it was known in the East before that [...] It came to Northern India from the Dakkhin (Blochma[nn,] *Indian Antiquary*, I., 164); also see Elliot: *History of In[dia]*, VI., 165, *sq.* Yule and Burnell: *Hobson-Jobson*, s. v. The U[rdu] *tambáku* is clearly derived from the American name of the dr[ug.] The attempt to derive it from Sanskrit *támra kultaka*, a copp[er]smith, is out of the question. Opium was probably introduc[ed] from Persia. The word *aphím*, *afím*, or *afyúm*, has been deri[ved] from Sanskrit *ahiphena*="snake venom," which is doubtful. Ed.]

769. **Love Songs of Saran District obtained from [the] Eastern portion of the District.**—

THE BELOVED SPEAKS.

1. *Parbas pyáre main pare, keyá karen tadbir,*
Abki milná kathin hai, páon men pará zanjir.

1. I have been thrown, O dear, into the powe[r of] others. What can I do., *i. e.*, how help myself? It wil[l be] hard to meet you now, as (I feel as if) I had fetters [on] me.

THE LOVER ANSWERS.

2. *Ham panchhi tum kamaldah sadá rahó bharpú[r],*
Hriday daya na chharie kya niárá kya dúr.

I am (only) a bird, you are a deep lake of lotu[s] always full. Do not, pray, cease to have kindness [for] me), whether (we are) far or near.

THE BELOVED SPEAKS.

Lál súráhi rangbharí hay hamáre pás
Bhejón kiske háth
Nain hamára tapat hay prán tumhára pás.
The red jug full of colours have I
Who to send it through (figurative),
My eyes are hot, my soul with you.

THE LOVER REPLIES.

Kamal biná bhaunrá jaisan tulsi bina Gopál,
Taise pyári tum bina sada rahon behál.
Without the lotus, fly like, without the tulsi as Gop[ál]
So, O beloved, without you, I am ever miserable.

THE LOVER SPEAKS.

Bhauran uchháh jaise ágam basant jaini
Hausan uchháh jaise mán sarobar biche
Morwá uchháh jaise barkhá baraste,
Hamto uchháh pyári tumhre daraste.
Flies (are) excited, as on the approach of Spring.
Geese (are) excited, as for the mansarovar lake.
Peacocks are impatient, as for the advent of rain.
(So) I am impatient, O beloved, to see you.—*B[abu] Kali Charan: Rangpur.*

770. **Mirzapur—Protection from the Evil-Eye.**—In villages in South Mirzapur the devices for protect[ion] from the evil-eye usually consist of a small piece o[f a] blackened earthen pot which is marked with a [few] blotches of white-wash. Another is a figure of a horse [on] the house wall, which is apparently connected with [the] worship of the Pánchon Pír, of whom this is one of t[he] ordinary symbols.—*W. Crooke.*

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